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THE EARLS, EARLDOM, AND CASTLE OF PEMBROKE.

No. VI.

THE EARLS MARESCHAL.

(Continued from p. 11.)

V.—RICHARD MARESCHAL, Earl Mareschal, and of Pembroke, succeeded his brother, 6th April, 1231.

The new earl had lived much abroad. It is probable that, not expecting to inherit, he intended to settle in Normandy, and thus save the Norman possessions of his family; for, on his father's death in 1219, his brother, by charter in June, 1220, made over to him the lands for which Earl William the elder had done homage. No doubt the permission to hold lands under both crowns had been accorded specially to the late earl, who was feared and respected by the two monarchs, and we shall see that it was also extended to more than one of his sons. Richard may have been an executor of his father's will, for, 8th December, 1222, he was sued by the sheriff of Bucks for the earl's debt. 5th September, 1226, the sheriff of Hants is directed to hold his lands, probably on occasion of his taking some hostile step in France. (*Exc. e Rot. F. I. 97, 147.*)

Upon Earl Richard's accession he was serving with France in Brittany, the very province in which Henry and the English were about that time ignominiously

foiled, and their ally the duke put to personal shame by the French king. The hesitation, therefore, in admitting him to his rights, and the advice of De Burgh to withhold his Irish estates, do not appear unreasonable.

The earl was a popular and powerful man. He was regarded as the "very flower of chivalry of his time,"—"militiæ flos temporum modernorum,"—and, with his rank and territorial influence, might possibly combine with the Irish, or the Welsh, as in fact he did, and shake the throne which his father had rendered stable.

Upon the occurrence of a truce the earl came home, and claimed his inheritance. He found the king in Wales building Maud's Castle. His reception was rude. Henry called upon him to await the result of the possible pregnancy of the countess; and then, upon a charge of treasonable correspondence with France, ordered him to leave the kingdom in fifteen days, on pain of perpetual imprisonment. This is said to have been the advice of De Burgh, then Warden of the Welsh Marches, and to whom, and to Margaret his countess, Henry had just granted the honour of Caermarthen and Cardigan in tail general, and the services of John de Braose for Caermarthen and Cardigan held under the honour of Gower. (*C. R. P.* 15.) It is however difficult to reconcile his harsh reception with an entry on the Fine Rolls, stating that, on the 2nd August, 1231, Richard, Earl Mareschal, had relief, and did homage for the late earl's lands. (*Exc. e R. F.* I. 216.)

Whatever this may mean, Richard does not appear to have been fully in possession until, having laid siege to Pembroke Castle, he went to Ireland, and there alarmed the king by his display of power. Henry then gave way; but the government of Striguil Castle was committed for two years to John de Monmouth, a very eminent and loyal marcher baron. (*Dugd. Bar.* I. 442.) The earl's success was no doubt hastened by Henry's failure in Wales in 1231, when he was forced by Llewelyn to retire from Montgomery, and to leave the Welsh free to reconquer Caerleon, destroy Neath and Kidwelly, and

take possession of the recently strengthened castle of Cardigan. These disasters also were not amended by the disgrace of De Burgh, which occurred in July, 1232. M. Paris says the earl had gained sufficient influence with Henry to prevent his marriage with Isabel of Scotland, on the ground that De Burgh had already married her sister Margaret; the fact however was that Isabel had been some years married to Roger Bigod. In truth there was either no personal ill will between the two nobles, or the pressure of events removed it; for when De Burgh fell into disgrace, in 1232, the Earl Mareschal was one of the three securities for his good conduct; and when, in October, 1233, he fled from Devizes, he was escorted by the earl's men, and took refuge with the earl, then in open rebellion, in Wales, and was thus protected until his restoration to favour early in 1234.

Richard's principal grievance, after he had obtained his honours and estates, was the interference of the king's foreign favourites in his affairs. Henry turned out Richard de Rodun, the earl's deputy, and several other of his officers in Ireland, and replaced them with Poitevins. Upon this the earl, strong in the support of public opinion, at once collected his friends, and confronted the king in person, declaring that the foreigners could no longer be tolerated. The king, supported by De Rupibus, held firm, upon which the earl and his party retired in anger, swearing to stand together for redress while soul and body were united. Soon afterwards Henry summoned them to Westminster, and, on their non-appearance, confiscated their estates.

The barons met in London, 1st August, 1233, and the earl was about to join them with the Earl of Cornwall; but, on being warned by the Countess of Cornwall, his sister-in-law, of the probable treachery of her husband, who had been tampered with by De Rupibus and the Earls of Chester and Lincoln, he at once retired into Wales, where he was highly popular, and allied himself to Llewelyn, then in the flood-tide of success, but expecting a formidable attack from King Henry.

On the non-appearance of the earl in London, the king again summoned him, and finally, as a recusant, wasted his lands. No time was lost on either side. Soon after Assumption-day, 15th August, the king marched from Gloucester to Hereford, and sent on his defiance to the Mareschal by the Bishop of St. David's. The earl, meantime, attended by Owen ap Griffith, raised his standard at St. David's, and was at once joined by Maelgon, Rhys Crik, and Llewelyn. They marched eastwards unopposed, drove in a party under Warine Bisset, who was slain before Cardiff, and took that castle and Abergavenny. Finally they met the royal troops before one of the Monmouthshire castles, and slew 500 horse, and many infantry.

The sequence of events in this memorable campaign has not been very accurately preserved. According to Paris, Henry proposed to the earl to surrender the besieged castle to save the royal dignity, promising to restore it in fifteen days, and redress the public grievances. He adds that the castle was so surrendered, and, on the king's breaking faith, was retaken by the earl early in October. The news reached Henry, 9th October, in London, and he directed the bishops to excommunicate the earl, which they declined to do. He then issued summonses for a muster at Gloucester on the morrow of All Saints, 2nd November, and took the field.

It was probably in one of the attendant skirmishes that Bishop Neville, of Chichester, fled with the king and his attendants—"nudi fugientes omnia quæ sua erant amiserunt." (Wendover, IV. 227; Foss, II. 426.) The earl, however, affected great respect for the king's person, and declined to command when Henry was in the field. Notwithstanding that the Bishop of Winchester had secured the support of certain great barons, the earl's cause was popular, and the more so that he was careful to treat his English prisoners kindly, and foreigners with severity.

On Henry's retreat the earl advanced; but on the king's return from London, and advance by Gloucester upon Hereford, he fell back upon Grosmont Castle, where he



was reinforced, 30th October, by De Burgh, and prepared to stand a siege. The garrison proposed a sally, but the earl would not attack the king's person. On the 11th November, 1233, the castle fell, but the earl had retired. The king then returned to Gloucester, leaving his troops with John de Monmouth.

The earl now reconnoitred Monmouth Castle; but, while thus employed, the castellan, Baldwin de Guisnes, a Poitevin, sallied out with a superior force. The earl was personally engaged, and well sustained his reputation, though, his horse being killed by a lance, he was near being taken in single combat by Baldwin. His life was saved by a cross-bowman of his train, and the arrival of a reinforcement on his side ended the affray.

Soon afterwards Monmouth attempted a surprize, but his plan was discovered, and turned against him, and he and his fellow-commander, Ralph de Toni, narrowly escaped being taken by the earl. At the close of the campaign, and of the year, the earl fell back upon Caermarthen, which, however, held out against him with success, being provisioned by sea. Here he lost by death his ally Rhys Crik.

The exertions made on the king's behalf in England had been very great. Thus, among other magnates, Hugh, Bishop of Lincoln, sent certain knights to put down the earl (*H. of Ex.* I. 617), whose great power and high character as a soldier were well known. Nearly thirty years afterwards, the period is referred to as "tempore predicto occasione guerræ motæ inter Regem et Ricardum comitem Marescallum." (*Exc. e R. F.* II. 363.)

On the Thursday preceding Christmas-day the king, being at Gloucester, sent a monk to the earl, at Margam, to propose terms, upon his submission. This, as the king was the aggressor, having withheld or deprived him of his office of Earl Mareschal, he refused. Shortly afterwards, in the week after Epiphany, 1234, he joined his forces to those of Llewelyn, and made a general advance upon the border southwards from Shrewsbury,

which they burned. Henry, completely defenceless, retired from Gloucester to Winchester; and the Welsh, having recovered nearly the whole Principality, were not disposed to go further. The king now went northwards; upon which the earl, leaving Llewelyn to treat for an honourable peace, which he soon afterwards obtained, proceeded to Ireland with his brother Walter, then under age, there to carry on the war. (*C. R. P.* 10-16.)

Upon this Henry released the Irish tenants from their feudal ties, and held out to them a hope of obtaining the earl's lands. Soon afterwards we find him thanking them for their support. The Bishop of Winchester also put forth a royal proclamation, it was said, without the king's assent, promising the earl's Irish lands to whoever should take him, alive or dead. This measure produced its effect; for, in the midst of his warlike preparations, the earl was treacherously stabbed in the back, and kidnapped. Bartholomew Cotton (p. 117) says the king had made overtures of peace to the earl, which did not reach him. He is said to have been betrayed by his follower, Geoffrey de Marisco, and, when the heat of the battle was directed against the person of the earl, he was stabbed in the secret parts of his body with an *anlace*,<sup>1</sup> or Irish skene, his horse having been hamstrung.

He died, not without suspicion of a poisoned wound, sixteen days afterwards, 16th April, his body was laid in the choir of the Friars Minors, at Kilkenny, and he had an *obit* among the founders of Tintern.

Richard was much lamented. He was not only popular in Wales, but his opposition to the detested Poitevins had made him a general favourite in England. In person he possessed the bodily strength and ready courage of his race, and he was besides a man of good abilities, and, for his time and rank, of unusual literary attainments.

The news of his death reached the royal ear at Wood-

<sup>1</sup> *Anlace* is said to be the weapon with which the Irish build, fight, and cut their food. It hung to the side. "*Laz*," or "*Lace*," being "*Latus*;" hence the German "*Seiten-gewehr*;" *Telum adlaterale*. (*Ducange*.)

stock. The king professed much grief, and to regard the old services of the father rather than the recent rebellion of the son. He went through the appearance of mourning for him as for a brother, asserted that his equal as a valiant knight was not left in England, and directed a *requiescat* for his soul to be performed in the royal chapel. No doubt he greatly feared the unpopularity attaching to the manner of his death, and for this reason at once knighted his next brother, young Gilbert Mareschal, and admitted him to the honours and inheritance.

The Archbishop of Canterbury, at a solemn meeting of nobles, charged the Bishop of Winchester with instigating the Irish insurrection, and produced his letter, of which the king denied all knowledge, though he did not neglect formally to thank those Irish who had served him against the earl. (*C. R. P.* 16.) The bishop took sanctuary at Winchester, and Maurice Fitz-Gerald was called upon to exculpate himself by oath from any knowledge of the plot for the earl's death.

Earl Richard died unmarried. He is reputed to have founded the Grey Friars in Kilkenny.

VI.—GILBERT MARESCHAL, Earl Mareschal, and of Pembroke, succeeded, 16th April, 1234, without challenge to the family honours and inheritance. He was educated for the Church, but had achieved some little distinction as a civilian. 1 Henry III., he was appointed Justice of Ireland, and was so acting, 10th November, 1218, a few months after which he assumed the cross, and had a safe conduct for Palestine. Whether he actually went thither is uncertain; but, 11th August, 1220, he arranged with the king, at Oxford, concerning the custody of Ireland, no doubt during his proposed absence. (*Cal. R. P.* 11, 12.)

In 1220, 14 Henry III., he seems to have married; for, on the 14th September, the sheriff of Berks was ordered to attach certain lands belonging to Gilbert Mareschal and Maud de Lanvallei his wife, she being in the king's gift, and having married without his licence. She was no doubt the daughter of William, Baron Lanvallei, who died 1214. (*Exc. e R. F.* 1. 202.)

In or about 21 Henry III., Gilbert Mareschal was summoned before the king to warrant to John Mareschal the manors of Folesham, co. Norfolk, and Norton, co. Northampton, claimed by Henry as escheats.

Defendant pleaded that it was against the Charter that pleas should follow the king, instead of being tried at Common Bench. To this it was answered that this was a plea touching the king himself, and should be tried before him; and so the defendant's exception was overruled. This is one of the not frequent instances in which the king heard causes in person. (Madox, I. 101; *Plac. de Q. W.* 3 Edward III. p. 561.)

Upon his brother's death, Earl Gilbert followed the king to Gloucester, and there, 28th May, 1234, did homage, and received investiture of his estates, English, Irish and Welsh; and, at Whitson, he was knighted, and received the mareschal's baton. In the same year he surrendered the castle of Striguil to the Archbishop of Canterbury for the king, and received it again, probably with some limitation in the tenure. He also thought it prudent to take out a pardon. (*C. R. P.* 16.)

Earl Richard's death removed a considerable obstacle to peace with the Welsh. Prince Llewelyn, content with his success, acceded to terms negotiated by the archbishop, upon the condition that all his English confederates were included in the amnesty.

In 1235 the earl had a grant in fee of the honour of Caermarthen, and of certain lands and castles in that county and Cardigan. He had also the honour of Glamorgan during the minority of his nephew Richard, Earl of Gloucester, then about fourteen years old, together with an honour which had belonged to Gilbert de Aquila, and a thousand marks of fines due from four Irish knights of "the late earl, the king's enemy." (*C. R. P.* 17; *Dugd. Bar.* I. 605.)

In this year, also, his former wife being no doubt dead, he married Margaret, the accomplished daughter and sister of William the Lion and Alexander II., Kings of Scotland, who had been proposed as a wife to Henry.

The marriage was celebrated at Berwick, 1st August, in presence of King Alexander, who paid down ten thousand marks as her portion. He expected, it was thought, the aid of the Earl Mareschal to promote his claim upon the earldom of Northumberland.

In 1236 the earl seems to have become distrustful of Llewelyn, for he took, by stratagem, Marchen Castle, wherever that may be, from Morgan ap Howell, and fortified it and Cardigan against the prince. He also reinstated Morgan ap Howell, of Caerleon, in the custody of that castle.

In this year, also, he assisted at the queen's coronation, bearing the baton of Earl Mareschal; and afterwards, with Richard, Earl of Cornwall, he assumed the cross, and vowed to visit the Holy Land. Richard kept this vow a few years later, but the earl was not destined to accompany him.

On the occasion of this coronation John Fitz-Alan, Ralph Mortimer, John of Monmouth, and Walter Clifford, claimed, as "*Marchiones de Marchia Walliæ*," to carry the canopy which belonged to the barons of the Cinque Ports. (*Cruise on Dignities*, 19.)

In 1237 he appeared at St. Paul's with the royal household, guarding the person of the legate; and about this time, 22 Henry III., the king admitted his clerk, Richard de Swindon (Swindon was a family manor), to reside at the Exchequer as Mareschal for the earl, the barons certifying to his fitness. (*Hist. of Exch.* II. 285.)

In 1238, after the marriage of his brother's widow with De Montfort, Earl Gilbert joined the Earl of Cornwall in one of the usual armed remonstrances against the employment of foreigners, and the king's subserviency to Rome. The foreigners more especially indicated were the Lusignans, sons of the queen-mother, a hungry hive, who now became conspicuous in England.

The ill blood seems to have continued, for at Christmas, 1239, the royal feast at Winchester was disturbed by the Earl Mareschal, who was at first refused admittance, but who, on being admitted, spoke so plainly, that Henry

rebuked him sharply, and recapitulated and insisted upon the earl's own offences, and those of Earl Richard, so that the earl and his brother Walter withdrew in high dudgeon to the North of England.

In this year (15th January, 1239) died the earl's sister, Isabel, Countess of Cornwall. After the funeral, or according to other accounts, on St. Martin's-eve (10th November) the earl and the Earl of Cornwall met at Northampton, and there swore upon the high altar of All Saints' to proceed to the Holy Land. The Earl Mare-schal qualified his oath with the proviso that he was first to be reconciled to the king, which the Earl of Cornwall, as his brother-in-law, undertook to arrange. The impending death of Llewelyn, which occurred in 1240, rendered this, however, a critical time for such an absence.

The king was not at once to be conciliated, but, before the Earl of Cornwall sailed, he gave way, influenced, thought M. Paris, by certain gifts from Earl Gilbert.

At this general pacification the king induced the earl to receive the excuses of Maurice Fitzgerald, now Justice of Ireland, for the share imputed to him in his brother's death, Maurice undertaking to found a monastery for the weal of Earl Richard's soul.

The death of Llewelyn in 1240, and the confusion created by the bitter internal feuds of the Welsh, caused the earl to revisit Wales, where he took possession of, and strengthened, Cardigan Castle, in opposition to David the new prince. (Powell, 260.)

The earl's preparations for the East being now, 1241, nearly completed, he proclaimed a tournament a cross-bow shot from Hertford, calling it, to evade the royal proclamation, "a fortune." Here, anxious to show that his peaceful education had not impaired his skill in knightly exercises, he displayed great boldness; and, while spurring and checking his powerful unbroken Italian war-horse, the bridle snapped at the bit, and the animal raised his head and struck his rider sharply on the breast. The earl was heavily armed, and much fatigued; he fell senseless, and was dragged with one foot in the stirrup,

and severely injured. He died that same evening, 27th June, in the friary at Hertford, bequeathing a legacy to the church of St. Mary there. His bowels were buried before the high altar, and the day following his death his body was conveyed to the Temple, in London, his brother Walter leading the procession. His effigy remains in the Temple Church. He had an *obit*, as a founder, at Tintern. Henry, writing from Clarendon, 29th June, 1241, informs John de Monmouth that Gilbert Earl Mareschal has "gone the way of all flesh," and directs him, showing the royal letters, instantly to take and hold the castles of Striguil, Usk, and Caerleon, and should the castellans demur to report them. John himself was made governor of Monmouth Castle, and either was already, or was then named, chief bailiff of the counties or honours of Caermarthen and Cardigan, and of South Wales. (*Exc. e R. F. I.* 347; *C. R. P.* 19.)

Earl Gilbert left no issue. He founded a lazar-house, probably for Templars, at Baldock. Margaret his widow soon after his death, 1242, had a grant of all the king's wheat in Cromdon, Notts, (*A. R. O. I.* 3,) and 27th November the new earl had respite of scutage due upon certain knight's fees, the dower lands of Countess Margaret. She died in London, childless, in 1244.

VII.—WALTER MARESCHAL, Earl Mareschal, and of Pembroke, succeeded his brother in June, 1241, being then probably about 25 or 26 years old. As he was in opposition to the Poitevin princes, he did not at once obtain his inheritance, but he had permission to do homage to the King of France for his lands in Normandy. (*Cal. R. P.* p. 19<sup>a</sup>.) He began his career by a dispute with the monks of Hertford about his brother's bequest.

On applying to have his homage received, Henry dwelt with much bitterness upon the offences of his family, and noticed his own disobedience in assisting at a tournament. The young earl replied firmly, but with discretion; and the king, advised by the Bishop of Durham and others, gave way; and on Sunday, 27th October, the earl was formally admitted into his inheritance, the



castles of Caermarthen and Cardigan being alone withheld as securities for the loyalty of the district. After a time these also were restored, together with Goderich, an old family possession, which had been taken from the late earl.

In 1241, 5th October, an order to the sheriff of Berks to sell up the chattels of the late earl for a debt of £100 to the crown, was countermanded, and the debt remitted till Michaelmas.<sup>2</sup> Also the earl was permitted to do homage to the King of France for his lands in Normandy. (*Exc. e R. F. I. 355.*) 26 Henry III. he was allowed the office of Mareschal with its appurtenances, together with his franchises in Wales. (*C. R. P. 20.*)

On the return in this year, 26 Henry III., of the Earl of Cornwall from Palestine, Earl Walter renewed the family connection, and joined him and the Earl of Hereford in a remonstrance to the king, and afterwards in an expedition to Gascony, May, 1242, which, as was usual with Henry's undertakings, was unsuccessful.

Since Earl Gilbert's death, Welsh affairs had remained in a very unsettled state. Henry, by degrees, put forward his own son Edward into authority there, to the exclusion of David, the son and successor of Llewelyn. Earl Walter's name does not however appear in these transactions, possibly from his declining health. He died, childless, at his castle of Goderich, 24th November, 1245, and was buried at Tintern. On the 3rd December the sheriffs of Sussex, Dorset, Worcester, Oxford, Gloucester, Berks, Bucks and Hereford were ordered to take charge of his lands, which were then committed officially to Robert Waleran. (*Foss, II. 503.*)

The schedule of a part of his estates is given in the inquisition held 40 Edward III., copied, no doubt, from a contemporary record. By this it appears that he died seized of Tenby, St. Florence, Pembroke, Haverford,

<sup>2</sup> Magna Charta provides that should the tenant-in-chief of a lay fee die in debt to the king, on the showing of the king's letters of summons by the sheriff, the crown officer may attach the chattels to the amount of the debt, and nothing is to be removed until the king is satisfied.

Castlemartin, Narberth Castle, lands, &c., in Kilgerran, Goderich Castle and Trilloch Manor, co. Hereford, and in Monmouth Striguil, Magor, Usk, Caerleon and Tudenham, besides English possessions, making about sixty-five manors, or parts of manors. (*I. P. M.* II. 278; Foss, II. 503.)

On the 21st July, 1246, notwithstanding former orders, Waleran was to retain the castle of Haverford, and £65 16s. 8d. of rent in Haverford, belonging to the portion of the wife of David, son of Llewelyn, formerly Prince of Wales, one of the heirs of the said earl. The castle was to be kept in safe custody during pleasure. And this portion seems to have been retained after the general estates were given up to the heirs. (*Exc. e R. F. I.* 444, 458.)

Also Waleran le Teys is directed to hold £25 0s. 9d. of rents in Caerleon and Morgan, and £25 0s. 9d. in one or the other of them, &c., for the support of the two daughters of William de Ferrars, in wardship to the king. (*Ibid.* 458.)

Earl Walter's seal was found, a few years ago, in the ruins of Goderich Castle, and was exhibited at the Rhyl Meeting of the Cambrian Archæological Association in 1858.

The earl is said to have been twice married; first, to Alicia, daughter of Simon de Montfort (*Inq. P. M.* II. 278); second, he married, probably in 1242, Margaret, daughter of Robert Quincy, Earl of Winchester, by Hawise, fourth daughter and coheir of Hugh Cyfelioc, Earl of Chester and Lincoln. Margaret was widow of John de Lacy, *ob.* 22nd July, 1241, in her right Earl of Lincoln, and Constable of Chester, and by her, father of Edward Earl of Lincoln. (*Exc. e R. F. I.* 390.)

Countess Margaret survived both husbands. 27th November, 1242, Earl Walter had respite for scutage due on the dower of the Countess of Lincoln (*ib.* I. 390); and 15th March, 1243, the king restored to Earl Walter and Countess Margaret, daughter and heiress of Hawise de Quincy, all the lands held by Hawise in chief, and

inherited by Margaret. On the 12th February, 1246, soon therefore after the earl's death, the king conceded to Margaret certain fees. (*Ib.* I. 390-6, 448.)

Earl Walter gave to St. Nicholas, at Pembroke, one bovate of land, and a croft to Castlemartin. The deed is witnessed by Gilbert de Valle, seneschal of Pembroke.

VIII.—ANSELM MARESCHAL, Earl Mareschal, and of Pembroke, succeeded to his brother Walter, but, dying within eleven days after him, on the 5th December, 1245, at his castle of Striguil, he probably never assumed the honours, or was enfeoffed of the inheritance, as his sisters are described as heirs to Earl Walter. He was buried at Tintern, and had an *obit* on the 24th December.

He married Maud, eldest daughter to Humphrey de Bohun, Earl of Hereford and Essex, by his first wife, Maud, daughter of the Earl of Essex. She probably died in 1252, when the Abbot of Pershore, as escheator, is directed to take charge of her manor of Awre. (*Exc. e R. F.* II. 143.)

Anselm was regarded as a youth of great promise, and likely to consolidate the great estates of the family, and restore their power, which had been much weakened during the rapid successions of the late earls, and their frequent encounters with the king. Henry, however, little as he could have expected it, lived to see the last of these Earls of Pembroke, and, notwithstanding the services of the first earl, he must have felt a great relief at the partition of that vast inheritance, and the destruction of that power which, if it had once strengthened his throne, had more than once been arrayed against it.

Upon the death of Earl Anselm, the king stepped in as chief lord, for, 19th June, 1246, Robert, son of Pagan, a tenant *in capite* under the Mareschals in Netherwent, swore fealty to the king for his lands. (*Exc. e R. F.* I. 455.)

The nearest male kinsman of the Mareschal family, until his death in 1235, was John Mareschal, already frequently mentioned, and, according to most authorities, son of John, a younger son of Gilbert, the last earl's

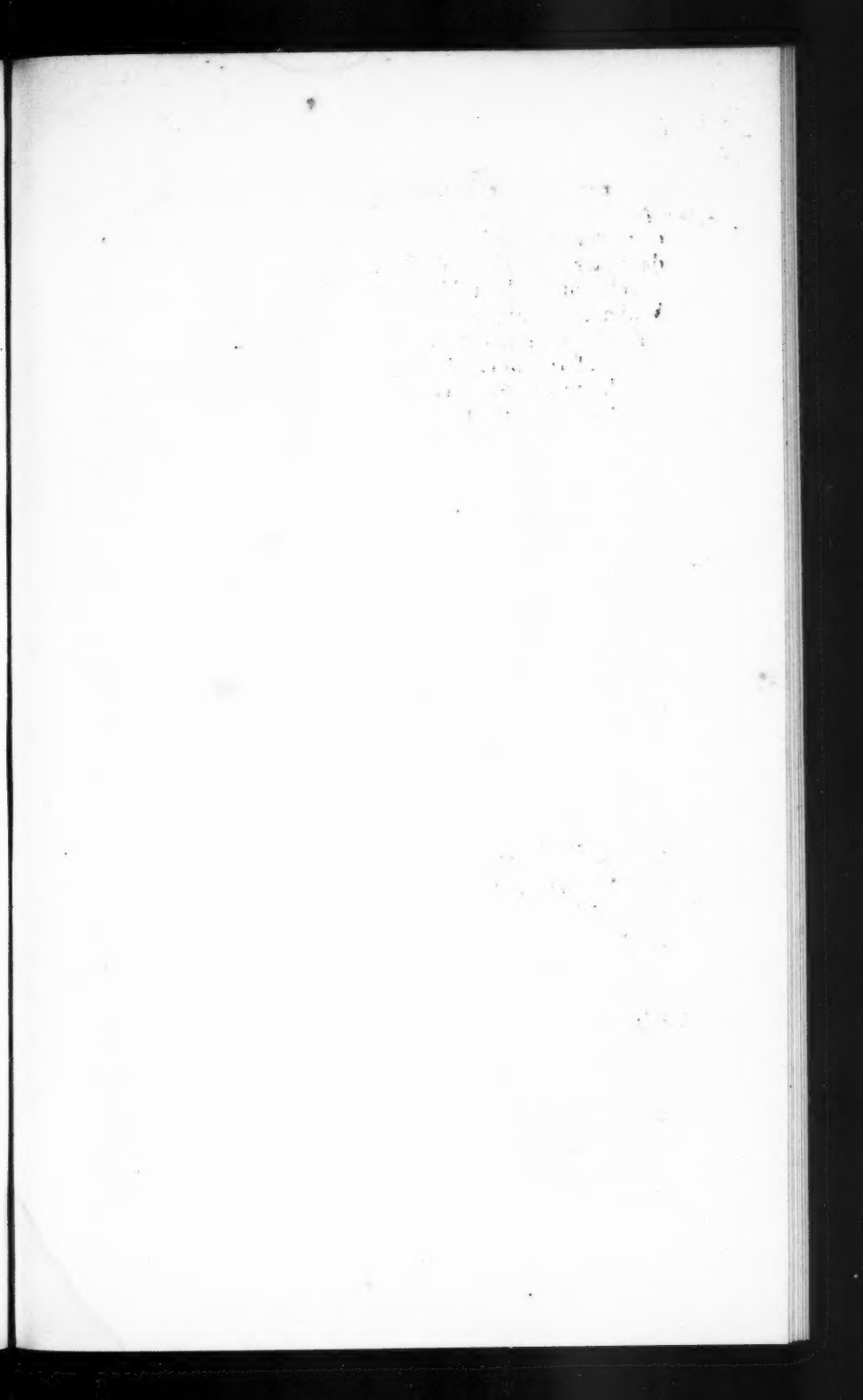
great-grandfather. Nicholas indeed makes him nephew to the great earl; but while it is certain that the earl had an elder brother, John, who died, s. p., it is also known that John le Mareschal was son of a John, probably, therefore, belonging to another generation. There is, perhaps, some slight confusion of names and dates in Mareschal's history; but it is certain that he was an active though prudent soldier, who adhered closely to the fortunes of his great kinsman, and remained on good terms with his sons, and on the whole with his sovereign, until his death, about June, 1235. Nearly all that is known of his career will be found concisely stated by Mr. Foss (II. 397). In addition to the evidences there cited, it may be mentioned that, 6th May, 1203, he was ordered to bestow, for the king, certain lands in Normandy, where he was evidently in authority. (*R. Norm.* I. 91, 92.) In 1211 he witnessed the Earl Mareschal's charter to the monks of Kilkenny, and gave a hyde of land, in Wilts, to the Temple, besides founding the Preceptories of Temple-Rockley and Aslackby. (Tanner.) 5 Henry III., 1220, 21, he is charged scutage upon 17½ knight's fees, lately belonging to Hubert de Rye. (*H. of Exch.* I. 666.) 27th December, 1230, he gave two hundred marks for the custody of the Berkshire lands, and the heirs of Nicholas Carrio, until their full age, a fact which marks the connection between the Pembroke Carews and those of Berkshire, and the early use of the name of Nicholas in that ancient family. (*Exc. e R. F.* I. 208, 269.) 7th May, 1231, he explains that, on the death of Earl William Mareschal, the sheriff of Northampton took his lands of Norton, which he had received long before by charter from the earl, and he was allowed seizin accordingly. (*Ib.* I. 214.) 20th November, 1234, he was quitted £100 due on this account, the custody being transferred.

John Mareschal is said to have married Alicia, daughter and coheir of Hubert de Rye, who survived him many years, becoming, in 1263, heir of her sister Isabel, wife of Hugh de Cressi. Other pedigrees make Alicia the

daughter and coheir of Robert de Cressi, and Isabel, daughter and coheir of Henry de Rye.

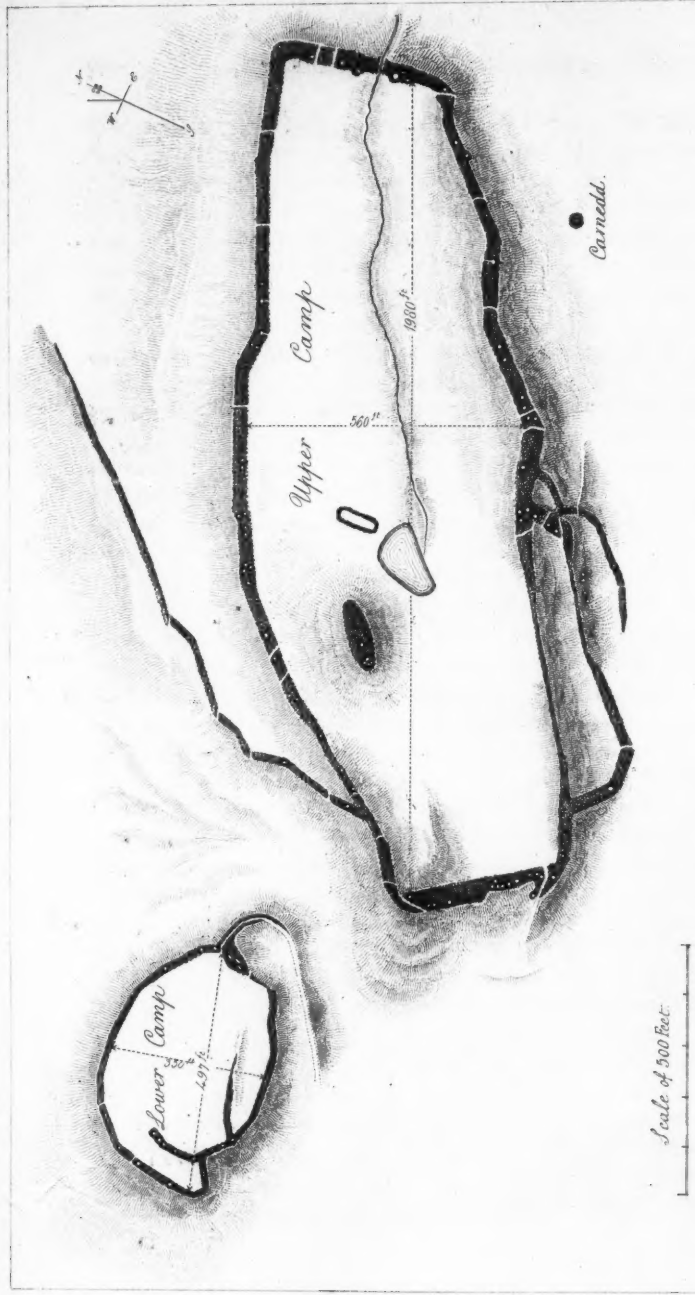
John and Alicia Mareschal had two sons, John and William. John, as son of John Mareschal, did homage for Haselburgh, a manor obtained by his father while custos of Shirburn Castle, co. Dorset, when Richard de Haselburgh forfeited it for rebellion, and was decapitated, and hung up by the feet, near Shirburn Park. (*Coll. Top. V. 56.*) 27th June, 1235, no doubt on his father's death, (*Exc. e R. F. I. 284.*) John had Cateshall, Norfolk. (*Ib. 438.*) He died, s. p., 1242, when, 23rd October, the sheriff of Norfolk and Suffolk was ordered to take his lands; and, 8th November, Margery his widow has Norton, &c. (*Ib. 387, 388.*) He was succeeded by his brother William, who, 3rd December 1242, had all his brother John's lands held *in capite* in Norfolk. (*Ib. 391.*) William seems to have been the person described by Foss, I. 398, as a baron of the Exchequer in 1264. He had Haselburgh and Norton. William was followed by *John* Mareschal, who died 1283. (*Madox, H. of Ex. II. 120.*) He was the fourth baron by tenure, and was followed by his son *William*, born about 1280, and the first baron by writ. He was ward to John de Bohun, who paid 2,500 marks for the wardship, (*A. R. O. 47.*) and signed, in 1301, the barons' letter to the Pope as John Mareschal of Hingham.<sup>3</sup> On his seal the shield is placed before two batons, as marks of his Irish office. He bore the gold spurs at the coronation of Edward II., and contested the mareschalship of England with Stephen de Segrave. He was killed before Stirling, 1314, (*Milles, 376.*) leaving *John*, his son and heir, and a daughter. John, the last baron, being sheriff of Beds and Bucks, was charged with certain oppressions. He is styled John Mareschal of Boringdon. He died, s. p. m., leaving a widow, Ela, who remarried Robert Fitz-Pagan, to whom with Ela were assigned certain knights' fees formerly belonging to John le Mareschal, in Norfolk,

<sup>3</sup> Hingham was the head of the barony of Rye.



Carn Goch, Carmarthenshire.

M. & M. S. 1. 1. 1.





Northampton and Bucks. This was with the consent of Robert Morley, who married Hawise, sister or daughter, and sole heir of the family. The Morleys inherited the barony of Rye, with a large property in Ireland, and in Norfolk; and, 1361, Robert Lord Morley was, or had been, Mareschal of Ireland. (*Blomf.* I. 30.) The patent of the office was exemplified by Henry IV. (*Cal. R. P.* 255.)

These Mareschals bore, *gules* a bend engrailed (or fusilly) *or*.

The next section in the history of the Pembroke Mareschals will relate the division of their inheritance.

(*To be continued.*)

## CARN GOCH, CAERMARTHENSHIRE.

### No. I.—SURVEY.

I.—NATURAL FEATURES.—The line of hill trends pretty nearly east and west, rising gradually to the westward. On the north it slopes down steeply towards the level lands of the valley; on the south side it is scarped nearly all the way along, but does not rise more than 60 to 100 feet above a small valley lying between it and the Trichrug Hill. On the west it slopes down somewhat less steeply than on the north; but a second smaller hill rises towards the north-west, and is, as it were, an excrescence on the general slope of the northern side. The rocks which form the southern escarpment crop out on the surface of the hill towards the eastern end; and again at the north-western extremity they come out roughly and boldly, though not forming an escarpment properly so called. About 700 feet east from the western end these rocks rise into an oblong conical ridge, and constitute the highest portion of the hill. Carn Goch, in fact, is a mass of Caradoc sandstone, altered by contact with trap, and here developed to an unusual extent. We would

direct the attention of the geologist to the *Lingula-bearing shale* on the south as well as on the north side of this rock.

The surface of the hill, and of its sides, where rocks do not actually occur, is covered with fine turf, forming excellent pasture; and this again, during the summer, produces a luxuriant crop of fern, which, when decayed in the winter, and turned into a rich reddish brown, gives, as is supposed, its appellation to this eminence.

A little to the south-east of the conical ridge mentioned above is a shallow pool of water, formed by the natural drainage of the surface; this runs away to the east, and by the action of the water a rude channel, or rather a "river of stones," is formed. All this upper surface of the main hill appears to have been once covered with broken rocks and stones, the result of natural disintegration; and it is this circumstance which probably supplied the constructors of the camp with materials for their walls.

The lower or western hill is scarped towards the south like the larger one, the strata all dipping towards the north. Its surface is a good deal covered with rock, it has not so much turf or pasture ground upon it, and has little if any water.

Between the two hills is a small narrow valley forming the natural way of approach to each. A British path, generally well defined, passes over this hill from the eastern to the western end. It leads through what we believe to have been a British village, and has branches ascending to the main entrances of the camp. May not this be a part of the "Ryknield Street," which is supposed to have passed within a short distance of this line of hills?

II.—THE CAMPS.—These two hills have their summits surrounded by walls of stone, with several out-works, or external unfinished portions. They follow the escarpment and other natural advantages of the ground, but are unconnected with each other. In the valley on the south side of the principal hill-camp, rocks and stones lie

about in the greatest confusion; but there can be made out amongst them numerous remains of inclosures, of no great size, and of small circular habitations, which may mark the site of a British village or settlement.

A road-track leads up from the low country to the eastern extremity of the main hill, and another from the western. A modern road winds round the western base of the smaller hill, from which a track, which is very probably ancient, branches off round the northern side; but the summit of this hill is also gained by a road leading up through the small valley on its south side.

The ramparts are now in a state of utter ruin; though most probably, judging from the analogy of other camps in Wales, England, Scotland, and especially Ireland, they must once have been erect walls of great thickness. Many large flat stones forming the coverings or the sides of passages, leading through these walls, are known to have been removed by the neighbouring farmers; and, indeed, the whole line of wall has served to construct houses and walls all over the adjacent district.

No remains of weapons, neither arrow-heads, nor spear-heads, nor hammers, nor axes, have been found anywhere within the camps, though some querns have been met with in the valley on the south. It is probable that minute search might lead to the discovery of objects of this nature. Traces of fire have been observed in some large circular rooms, or guard-houses, near the east entrance; but no other sign of occupation has hitherto been met with, beyond the manifest fact of the whole having been erected by the hand of man.

The situation of the camps gives them a commanding view over the whole of the surrounding country, and no enemy could approach from the low lands of the Towy without being discovered for a considerable distance. On the south, however, the high range of the Trichrug Hill would conceal any force coming in this direction; but it is so difficult a line of approach that probably no danger was apprehended from that quarter.

We now proceed to examine the camps separately.

III.—UPPER CAMP.—The general bearing of the western rampart is about north-west and south-east. At its extremities are two main entrances, between walls extending a short way down the slopes, and defended by circular pits, equivalent to the rifle-pits of modern days. Proceeding northwards along this rampart we come to a remarkable stone, 7 ft. 6 in. by 2 ft., now lying flat, and cracked, probably by falling from a vertical position; it seems to have been either the side stone or the covering stone of some passage or chamber. Northwards from this occur several circular holes, and others are found near the northern end of the rampart. The thickness of the heap of debris caused by the falling of the walls is not less than 60 feet, and the height of the heap from the outside, as it now remains, is about 20 feet.

The rampart now turns suddenly to the eastward, following the scarp of the hill, and runs more or less uniformly in that direction for upwards of 2000 feet. This wall seems never to have been very high here, for the mound of debris is hardly anywhere very thick, and if wide it is not high. Entrances and circular holes occur all along it; and in some instances passages leading from the interior of the camp to what must have been circular chambers, perhaps covered over, can still be traced. The general line of defence is much strengthened by rocks towards the north-west end of this rampart. At one place an enormous stone—it cannot be called a boulder, but a large detached stone—lies a few feet outside the rampart on the slope of the hill.

Below this rampart another of considerable length is found, apparently unfinished, for it is open towards the east. It can never have been of much strength. Entrances and circular holes occur along it.

The easternmost rampart is of about the same extent as that towards the west. In it two passages, or sally-ports, leading right through, with the side walls partly preserved, are to be found. On each side of its principal entrance large circular chambers, with smaller circular holes, still exist.

The southern rampart runs along a ridge of rocks, and presents a strong line of defence, aided by the natural escarpment of the hill. About the middle occur two passages with upright stones still remaining in them; and, a little to the westward of these, the rampart branches off, and throws out two additional lines of wall lower down the rugged side of the hill. This is the strongest part of all the fortifications; the blocks of stone are of considerable dimensions, and the heaps of rubbish both wide and high. Numerous circular holes occur at various points.

About 700 feet to the north-east of the western rampart is the highest ridge of the hill, and this is covered with an enormous *carnedd* of stones lying on the natural rock. Some circular holes remain in it; but the summit has lost its original form, partly through the operations of the Ordnance surveyors, partly through the operations of the Rebecca rioters, who, in 1843, erected beacons here for raising the country.

A little to the south-east of this point is a pool of water, not very abundant, formed by the drainage of the hill surface. It never could have sufficed for more than a small number of men.

Northward from this pool may be observed an oblong inclosure, or ruined wall, with a single stone of large size lying towards one end of it.

In the valley, not far from the south-east end of the camp, is a solitary *carnedd* of stones, about 30 feet in diameter. This was opened down to the level of the surface ground, and then occurred a small cist, or excavation in the soil, containing black earth, and traces of cremation.

In many places within the walls of this Upper Camp, and all over the eastern slope of the hill outside the walls, are to be seen green mounds, some circular, some oblong, like graves. Many of these have been opened, but have been found to consist only of earth, unmixed with any traces of interment, or even of occupation.

The total length of this Upper Camp is nearly 2000

feet, and its greatest width about 560 feet. The line of wall is nearly a mile round. The larger measurements were carefully made with the pedometer.

IV.—LOWER CAMP.—This is formed on the smaller eminence to the north-west of the larger, or Upper Camp, and consists of a wall running round the crown of the hill. It is nearly oval in form, about 500 feet from west to east, and about 350 feet from north to south.

Towards the west and south-west inner ramparts occur, but they seem never to have been finished.

The principal entrance is at the eastern end; it winds down the scarp of the hill between two long walls; it is guarded by circular holes, and must have been of considerable strength. It may have served as the usual communication between the two camps.

No signs of permanent occupation, nor any weapons, have hitherto been discovered in this smaller camp.

We have observed, in Wilde's excellent *Catalogue of the Museum of the Royal Irish Academy*, some remarks on early Irish earthworks, camps, &c., which seem to throw much light on such a monument of early times as Carn Goch; and we therefore quote them at full length.

"Man, in his primitive condition, is a nomadic hunter and fisher, directing his migrations according to the amount and procurability of food. For sustenance and clothing he trusts to the chances of the chase; and for tools and weapons to the timber of the forest, and the flint and stone placed by nature within his reach. Yet even in this state he is essentially a cooking animal, and requires certain appliances consequent thereon. As he advances in civilization, the hunter generally becomes a shepherd, but, to a certain extent, continues a nomad, wandering with his flocks wherever pasture or security invite. Finally, when he has acquired a knowledge of cereal food, he becomes stationary, and not only cultivates the ground, but of necessity encloses it; yet he lives only in part by the sweat of his brow, combining his present with his previous occupation, and occasionally resorting to the chase for amusement as well as sustenance.

"So late as the sixteenth century the native Irish retained their wandering habits, tilling a piece of fertile land in the spring, then retiring with their herds to the *booleys*, or dairy habitations (generally in mountain districts) in the summer, and moving about where the herbage afforded sustenance to their cattle. They lived, as Spencer described them in the reign of Elizabeth, 'on their milk and white meats' (curds, cheese, with meal, and probably calves' flesh, &c.), and returning in autumn to secure their crops, they remained in community in their forts or entrenched villages during the winter. The remains of thousands of these forts or raths still stud the lowlands of every county in Ireland, notwithstanding the thousands which have been obliterated. They are earthen



enclosures, generally circular, and varying in extent from a few perches to an acre or more,—and afforded protection to the inhabitants and their flocks against the ravages of beasts of prey, with which the country then abounded; or against the predatory incursions of hostile tribes, either in war, or during a cattle raid. A breastwork of earth, from 4 to 8 feet high, surrounded the enclosure, being the material ready at hand, and most easily worked, and was probably surmounted by a stake fence. In some a ditch surrounded the earth-work. Upon some of the plains, as well as the hill-sides, stone fortresses were occasionally erected, where such material abounded loose on the surface, or could be procured in the neighbourhood without quarrying. These duns or stone forts were always put together without cement; but they are more of a military than a domestic nature. In the circle of these forts, both stone and earthen, there existed chambers and galleries, which probably served as granaries, or places of security for the preservation of valuables, and to which the young and weak might resort in case of invasion, or any sudden attack. They were formed by large upright stones covered with flags laid across the top, and in them have been found many relics of past times, and quantities of bones, particularly those of goats and deer. Several of these caves and passages are now open, and they, as well as the forts themselves, are regarded with great veneration by the peasantry,—a fact which has tended in no small degree to their preservation. The population of Ireland when these raths and duns were made, must have been comparatively small; and, owing to the rivalry of petty chieftains, and possibly the incursions of foreigners, men were obliged to herd in small communities for defence against their enemies; yet it may be asserted that in no other country in Europe are the primeval traces of its inhabitants more numerous or better marked than in Ireland.

"There were other habitations called cashels and cahirs, always of stone, whereas raths or lisses were invariably composed of earth, as they exist chiefly on the plains. Duns or hill-fortresses are generally of stone, but occasionally of earth. In some instances we find a tumulus or a cromlech within the circle of the rath, the chieftain or hero having been, in all probability, buried within the fort where he resided, or which he had died in defending, as in the great rath of Dun-Aillinne, near Old Kilcullen, and in the Giant's Ring, in the vicinity of Belfast.

"Other stone buildings, generally circular, and closed at top by a hive-shaped dome, are not unusual, and are of two kinds, single or aggregated, and either connected by passages or opening into a central chamber similarly constructed. The former are generally oratories; the latter often subterranean, and are to be met with in the county of Kerry in particular.

"To each of these forts, called raths, lisses, duns, cahirs, or cashels, were attached names which, with some modifications, have descended to modern times, such as Dun-Ængus, Dun-Dermott, Dun-more, Dun-Gannon, Dun-Boyne, Dun-Lavin, and Dun-Dealgan (now Dundalk); Lis-more and Lis-Towel; Rath-Cormac, Rath-Core, Rath-Croghan, Rath-Owen; Cashel; Cahir-aulin; Cahir-Conlish, &c. Many of these forts give names to townlands, which, with other topographical appellations, have been transmitted to us for, at least, two thousand years. In the ordinary domestic raths resided single families, or chieftains and their clans; and in the more extensive ones, petty kings, chieftains, and their retainers and soldiers. To this latter class belonged the royal raths of Tara, Emania, Croghan, Uisneach, Tailtin, the Grianan of Aileach, Tlachtgha, and the acropolis of Cashel, &c.

"The people resided in wooden houses, or huts constructed of wattles and tempered clay, within these enclosures; or in small stone habitations where such material abounded. Within and around the great fort of Duv-caher, 'the black caher,' in the large island of Aran, may be seen the whole arrange-

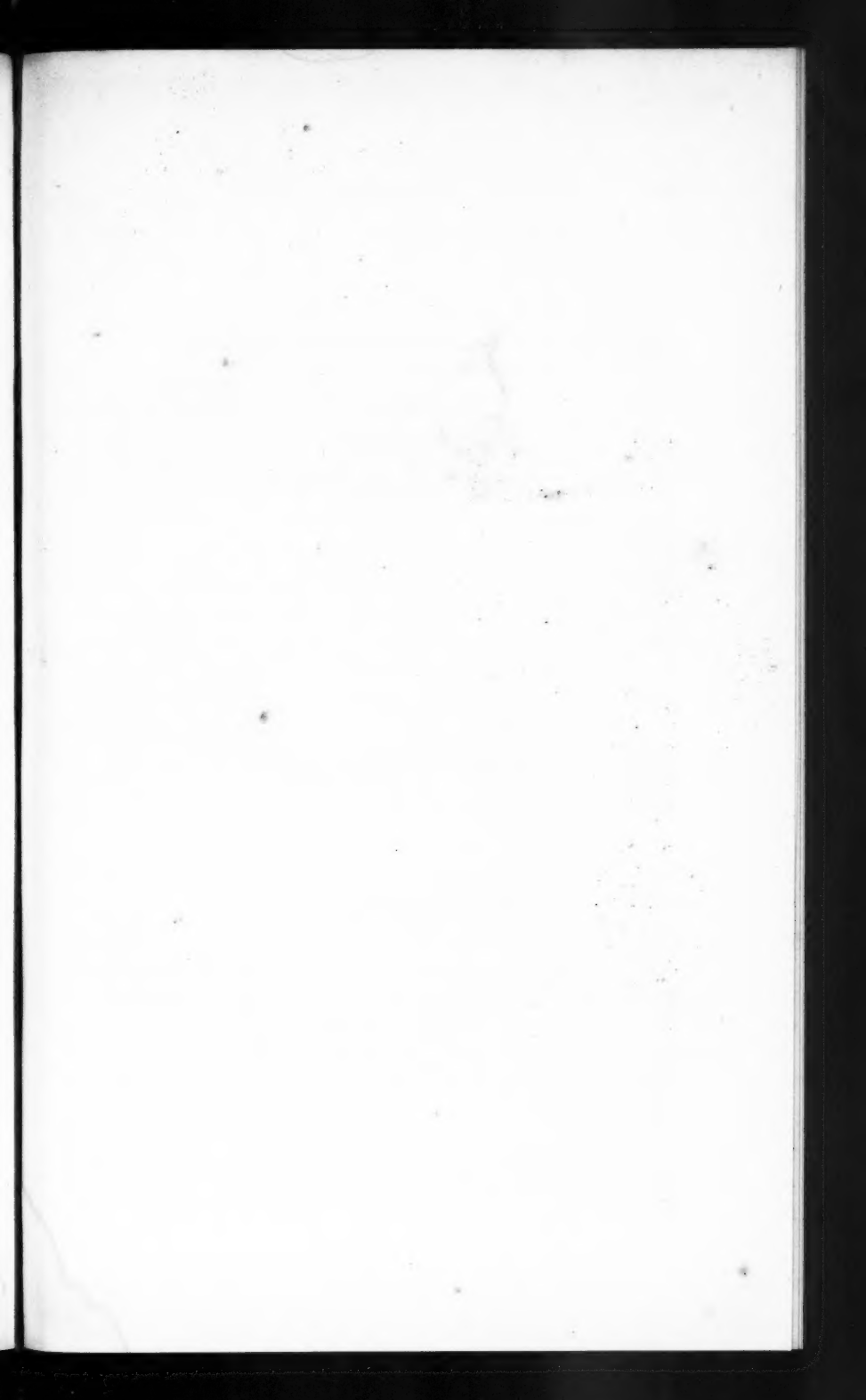


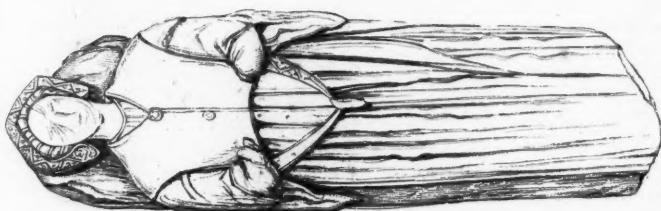
ment of the cabins or stone houses, called *Cloghauns*, in which the people lived, and some of which have still their roofs perfect. Around these raths must, in process of time, have been cultivated corn and other kinds of vegetable food, which usually succeed, in the order of civilization, to hunting and cattle feeding; and thus, in process of time, by necessity, native ingenuity, or the imitation of foreigners, were introduced various arts which constituted these raths centres of civilization; and around them we still find some of the finest pasture land in Ireland."

V.—To sum up our opinion upon these two extensive and remarkable fortifications, we should say that the smaller, or Lower Camp, was probably erected first; that this had to be enlarged while constructing, as may be inferred from the unfinished lines within the main inclosure; and that, not being found even then sufficiently strong, or capacious, the larger, or Upper Camp, was formed. In this, too, the intention of the original occupiers was not so decidedly fixed, but that several alterations or additions had to be made. The northern outer line, on the lower slope of the hill, may have been intended to accommodate cattle; and in the valley on the south side, concealed from view, numerous inhabitants seem to have been settled, for their inclosures are not military, and betoken lengthened occupation; in fact we would suggest that a British village existed here. Another suggestion has been made to this effect, viz., that unless arms and other implements should be hereafter discovered, it might be inferred that this great camp was meant to be a place of refuge for the population of this district in the event of some hostile invasion, or attack, which, however, never took place, for the walls are of very unequal strength, and indeed seem in several places never to have been finished. It has also been observed that it could hardly have been a place intended for constant habitation, on account of the scarcity of water.

M. M.

H. L. J.

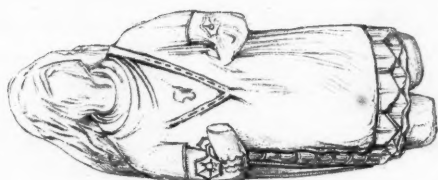




5 ft. 6 in

Lewy Wife of  
Rhyr ap Meredydd.

M. B. Jones, Esq.



3 ft 9 in

Rhyr ap Meredydd.  
Leader of the Welsh, in  
Bosworth field.



4 ft. 11 in

Robert, Son of Rhyr ap  
Meredydd. Chaplain to Cardinal-  
Wolsey.

Francis Hopson del.

Effigies in Gwyddelwydd Church.

## YSPYTTY IFAN, OR THE HOSPITALLERS IN WALES.

IN No. XX. "An Old Member" denounces the practice, which too often has prevailed, of taking down our old ecclesiastical edifices. I join him in the hope that this was not done in the case of the sister churches of Yspytty and Penmachno without adequate necessity. Penmachno was a type in its integrity, both inside and out, of our country churches about three hundred years ago. The belfry was considered worthy of being reproduced, by Mr. G. G. Scott, in the new church of Pentrevoelas. One still more regrets the exigency that required the demolition of the east end of Yspytty Church, for it was the solitary relic of the Hospitallers in Wales. We admit of course that the accommodation and comfort of the worshippers are paramount; but still we would point out Derwen, Llanfair juxta Harlech, and especially Llanaber, among several others, as examples of what may be done to preserve our old national churches, without infringing upon modern habits of comfort. I am induced to think that a few historical notices about Yspytty, and its neighbourhood, may not be unacceptable to the Association, from notes which I had collected when a resident in that neighbourhood.

The parish of Yspytty Ifan consists chiefly of a secluded vale, on the borders of the counties of Caernarvon and Denbigh, sheltered by the mountain of bog and brook.<sup>1</sup> It is but little known even by name, but not destitute of interest, and distinguished as being once the scene of

<sup>1</sup> Mignynt—*Mign*, bog; *Nant*, plural, nentydd, neint, nynt, brook or dingle—so *pynt*, *pynt* in some parts. *Cyn-wy*, "prime or chief water," says Edward Llwyd. "Called by Ptolemy, *Toisovius* for *Conovius*. This river breeds a kind of shells which being impregnated with celestial dew produce pearl."—*Camden*. The pearl mussel still abounds, but the trade has been almost abandoned. The *Cynwy*, in ancient times, divided the country into *Gwynedd uwch Cynwy*, and *Gwynedd is Cynwy*. In one of the *Triads*, *Gwdion*, about A.D. 280, is said to have possessed the former territory.

devotional virtue and active charity, as well as of lawless violence, rapine, and guilt.

The parish has a population of 892, and is composed of the townships of Tre Brys and Tir Ifan, in the commot of Is Aled, in the county of Denbigh, and also of the township of Eidda, in the commot of Nan Conwy, in the county of Caernarvon. The village is eleven miles from Ffestiniog, and eleven from Llanrwst. The lake Cynwy, or Conway, lies in the mountains six miles west of the village, and gives name to the river and town so called. This river intersects the village and parish, and has a rapid fall to the plain at Bettwsycoed, dividing in its course the counties of Denbigh and Caernarvon.

The name Yspytty Ifan—*Hospitium Sancti Ioannis*—is derived from a hospice, belonging to the Knights of St. John of Jerusalem, which once stood here. *Ifan*, or *Ieuan*, is supposed to have been identical with *Ioan*, that is, Evan and John to have been the same name. I have seen it stated, but on what authority I do not recollect, that a Knight Hospitaller, of the name Ieuan Prys, founded this religious establishment. In that case it may have derived its name from the founder, particularly as we find one township called Tre Brys, and another Tir Ifan; and it may have derived its Latin name, above mentioned, from its dedication to St. John. However that may be, it appears that, in the reign of Henry II., Llywelyn ap Iorwerth, Prince of Aber, and Lord of Snowden, bestowed lands<sup>\*</sup> on the Knights of St. John of Jerusalem, by the description of the House of the Hospital of Jerusalem at Dolgenwall; and, in the Taxation of Ecclesiastical Possessions in England and Wales, made in 19 Edward I., A.D. 1291, the Hospitallers are returned as holding the property at Dolgenwall. Various privileges and immunities were enjoyed by this house in Wales, including the power of holding free courts for their

<sup>\*</sup> This was not the only religious house endowed by this brave and pious prince. The Cistercian abbeys of Conway and Cymmer, the Benedictine priory of Priestholme, and the house of Grey Friars at Llanfaes, were instances of his munificence.

tenants in all their lands there, with many other liberties incident to their existing tenure of knights' service, and of which an Inquisition (10 Edward I., A.D. 1282) found the Knights of St. John in exercise and enjoyment.<sup>3</sup>

It appears that the prior and brethren, for the purpose of extending the influence of their order, and for the management of their revenues in North Wales, had established a cell, called a preceptory, or commandery, on the borders, situate at Halston, in Shropshire. One of the brethren in turns took his residence at Yspytty. The returns in general surveys, and other documents of the Hospitallers' possessions in Yspytty and Dolgenwall, are accordingly found under the title of the above preceptory of Halston.

In the year 32 Henry VIII., this hospital, with other monastic houses, was dissolved, and its possessions were seized by the crown, and leased from time to time to individuals. That portion of them which were situated at Yspytty were thus described,—

"All that the Rectory of Spitty Dolgenwall,<sup>4</sup> in the Counties of Denbigh and Carnarvon, with all tithes, &c.; and also the Chapel of Penmaghno, in the County of Carnarvon, with all tithes, &c.; and also all that the Lordship and Manor of Spitty, with all its rights, members, and appurtenances in the aforesaid Counties of Denbigh and Carnarvon, being parcel of the said late Commandery; and also all the farms and lands (now known as Tir Ifan and Eidda) with commons, &c."

These two churches, manors and lands, were granted,

<sup>3</sup> Among the archives of the Knights of St. John, in the Library at Malta, was found an account of the estates of the order in England, naming among others that of Yspytty, and giving the annual expenditure in bread, beer, meat, wages of the bailiffs, officers, &c. The tenants of this establishment are represented as a contumacious set of men, and refusing to pay their rents. These records have lately been published.

<sup>4</sup> I am indebted for this information to James Wyatt, Esq., agent of the Penrhyn estates; and for the sketches of the tablet and sculptures to Miss Frances Wynne, of Voelas.

It appears that Dolgynwal was the name of the vale subsequently designated Yspytty, from the name of its religious establishment. The original name was perpetuated in that of the bards, Richard Cynwal and William Cynwal, though they lived at or near Penmachno, about 1560-1630. The last was famous for his literary duel with Archdeacon Prys.

in 1560, in fee, by Queen Elizabeth to Ellis Price, of Plas Iolyn, and Thomas Vaughan, of Pantglas, in Yspytty; the former taking Tir Ifan, and other lands; the latter, Eidda, with joint presentation to the above mentioned churches. The revenue was then valued at £39 16s., out of which was payable £10 to a chaplain for celebrating Divine service at Yspytty. The profits of the lessees would be added to the above estimate. After various alienations, the township of Eidda, and portions of Tir Ifan and Penmachno, the two manors, and the advowsons of the two churches, were purchased by the Hon. Colonel Douglas Pennant, M.P., in the year 1856. With characteristic munificence, his first act of ownership was inaugurated by presenting £1000 for building a parsonage, and augmenting the income of Yspytty. He has subsequently contributed large sums towards building new schools and churches in both parishes, with other improvements of general and lasting utility.

Through this parish ran the ancient Chester road, which for ages was the trunk line of this part of the Principality. It passed through Ruthin and Cerrig y drudion to Ffestiniog, and thence to various parts of Caernarvonshire and Merionethshire. Here arms branched off to Bala and Llanrwst. Passing through the village the road ascended the steep Rhiw Sant, and, crossing Blaen Eidda, entered the head of the vale of Penmachno, where an ancient bridge remains; thence, by the slate quarries, through the once much frequented pass of Bwlch carreg y frân, by Beddau Gwyr Ardudwy, to Ffestiniog. At that pass Mr. Pennant traced the Roman road connecting *Tommen y mur* (Heriri Mons) with *Caer Rhun* (Conovium). A memorial of this old road still exists upon the sign of Penybont inn, consisting of some verses commencing thus,—

“Cyn dringo ’r Llech a Chraig y frân,  
Ffast anian, i Ffestiniog  
Disgynwch yma,” &c.

The protection of travellers being the peculiar province of the Knights of St. John, it was to guard this mountain



thoroughfare, and at the same time to afford to the weary traveller rest and refreshment of body and soul, that this hospice was built and endowed, and its precincts made a sanctuary. That this establishment was proverbial for its size, hospitality, and charity, is shown by Davydd Nanmor, a bard who flourished about A.D. 1460, and who employs Yspytty as an illustration of the munificence of a wealthy landowner, whom he celebrates,—

“Ty fal Yspytty Ieuan  
Fu ei dai o fwyd i wan.”

St. John's great hospice feeds not more  
Than Rhys of Tywyn's bounteous store.

But however beneficial this sanctuary may have been in a lawless state of society, when the prevailing rule of action was *trecha treisied*,<sup>5</sup> it at length became the pest of the surrounding country, by providing an asylum for robbers, and other malefactors. Sir John Wynne, in his *History of the House of Gwydir*, thus describes the state of the place about the latter end of the fifteenth century :—

“From the town of Conway to Bala, and from Nan Conwy to Denbigh (when wars happened to cease in Hiraethog), there was continually fostered a wasps' nest, which troubled the whole country—I mean a lordship belonging to St. John of Jerusalem, called Yspytty Ifan—a large thing, which had privilege of sanctuary. This peculiar jurisdiction (not governed by the king's laws) became a receptacle for a thousand murderers, who, being safely there warranted by law, made the place thoroughly peopled. No place within 20 miles was safe from their incursions and robberies. In this state stood the hundred of Nan Conwy, when my ancestor, Meredydd ap Ifan, removed his dwelling thither, in the beginning of Henry VII.'s reign.”

This chieftain assigned the following satisfactory reason for quitting his paternal home of Gessailgyfarch, in Eifionydd, and making the wilds of Nan Conwy his abode :—

<sup>5</sup> *Trecha treisied*, gwana gwaedded,—“let the strong enforce, let the weak cry,”—is a proverb handed down from these turbulent times. This pithy Welsh phrase has its parallel in that which Bishop Heber calls “the ancient Indian maxim,” thus versified,—

“The good old rule, the simple plan  
That they should take who have the power,  
And they should keep who can.”

"I had rather fight with outlaws and thieves than with my own blood and kin. If I live in my own house in Eifionydd, I must either kill my own kindred, or be killed by them."

The state of Eifionydd may well be deemed insufferable, when a change to a neighbourhood such as that above described should be considered expedient. However, this wise and energetic man, Meredydd ap Ifan, who may be considered the founder of the Gwydir family, soon reformed the country, and restored security.

He purchased the lease of the castle and friths of Dolwyddelan. This castle had last been the habitation of an outlaw, called Hywel ap Ifan. Owen Glyndwr's wars, which continued during the first fifteen years of the fifteenth century, had so desolated the country that deer grazed in Llanrwst church-yard, and the market-place was green with grass. Before the ravaged country could be restored, the wars of York and Lancaster occurred, when an outlaw, called Davydd ap Siencyn, had full sway over Nan Conwy. Several fruitless expeditions were directed against the stronghold of this freebooter, at Carregygwalch. "All the whole country," says Sir J. Wynne, "was then but a forest, waste of inhabitants, and all overgrown with woods."

What these locusts had left, the canker-worm at Yspytty Ifan was fast consuming, when Meredith ap Ifan removed his residence to the neighbourhood, saying he "should find elbow room in that vast country among the bondmen." He picked out a hundred and forty of the strongest and bravest yeomen he could find, and armed them as bowmen, with sword, dagger, steel cap and armolet coat. Of these he placed one or two in each tenement of his, at convenient distances, for mutual assistance in case of alarm. They soon provided themselves with "chasing-slaves," probably scouts on foot, to watch and harass their adversaries. By the aid of this active tenantry, thus judiciously posted, and devoted to his interests, Meredydd ap Ifan soon subdued the sanctuary of robbers at Yspytty, and gave rest to the troubled land.

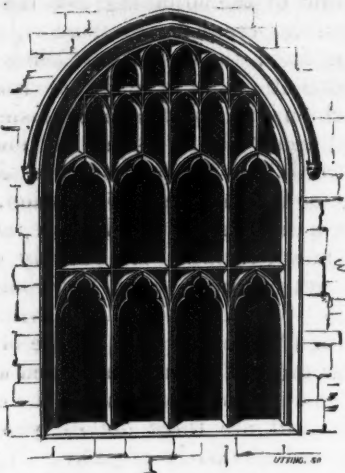
It appears that there were above a hundred of these banditti at that place, well horsed and appointed. They had friends and accomplices to harbour them and their plunder in several of the adjoining counties. It is probable that, upon the expulsion of these villains, they, or some of them, fixed themselves at Dinas Mowddwy, which the depredations of a gang of robbers, called "gwylliaid cochion,"<sup>6</sup> soon afterwards made as notorious as Yspytty had been. Their last act of violence was the murder of Baron Owen, when going to the assizes in 1555, which caused their speedy extirpation.

There is not a remnant of the hospice, nor of any of the precincts, now existing. It probably occupied the space to the west of the church, now built over with scattered cottages, but which has been the village common, or green. Within no distant date a piece of the church-yard, which was unusually large, had been abstracted for a garden, by fencing it off right up to the church walls. In the church-yard are three hollow yew trees lying close together, and obviously of extreme age. Neither the village nor church presented any objects of particular interest, except the east gable of the latter, with its perfectly erect and compact masonry, and its large window, which were both evidently much older than the rest of the church, and have recently been demolished to make way for an entirely new church, I hope not without inexorable necessity.<sup>7</sup> This window was Early Perpendicular,

<sup>6</sup> *Gwylliaid*, a prowler, lurker; from gwyll, gloom. The same name is applied by Sir J. Wynne to the followers of Davydd ap Siencyn above named. The word occurs in Job xviii. 9, where in English it is rendered "robber."

<sup>7</sup> Having visited Yspytty after writing the above, I am enabled to add a few particulars. In taking down the east window it was found that the cill was composed of freestone sculptured slabs, which had been roughly treated by the workmen. One is 6 feet 3 inches long, and one foot broad. There are two fragments 2 feet long each, and of the same breadth. Embedded in the wall were several freestones belonging to a more ancient structure, among which was a figured stone, of which a sketch is given. This seems to have been a portion of the side of a tomb, the other sides being probably of the same pattern, upon which the narrow slabs, with a continuous border

having two compartments one above the other, each containing four lights, the upper trifoliated, the lower cinquefoiled, containing vertical tracery in the head of the



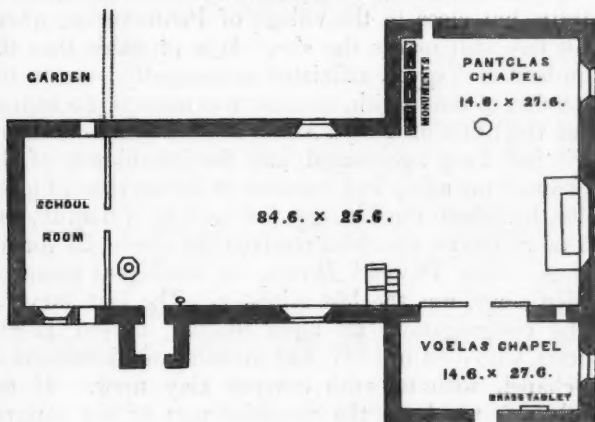
Yspytty Ifan Church, East Window.

window, the label terminating in heads. Some portions of the stained glass remained to the last. The freestone appeared of a singularly durable quality, the chiselling being nearly as sharp as new. It was 9 feet 2 inches broad inside, and 15 feet high to the crown of the arch. The freestone dressings of the other windows had been removed, except the cills, and oak substituted. The church was cruciform, consisting of a nave and two chapels, the roof of the church being prolonged over

inscription, seem to have rested, if they did not form the cover-stone. The inscription is much obliterated. In the east wall, on each side the altar, were small deep recesses with pointed arches, one of which was longer and narrower than the other. In neither was there a perforation at the bottom. There was also a doorway in the portion of old wall next to Voelas Chapel. One large bell had been cracked at the crown, and mended with iron. Around the top, in remarkably neat characters, was inscribed "Henry Vaughan, Esq., Robert Edwards, Esq., Wardens, 1705." The font was plain, and presented no marks worthy of notice.

these by modern alterations, so as to give them the lean-to figure. They originally had roofs parallel to the nave, like Baron Price's chapel at Cerrig y drudion, their gables being on a line with that of the church. A portion of the west end of the nave, which was  $84\frac{1}{2}$  feet long by  $25\frac{1}{2}$ , had been partitioned off for a schoolroom. The North, or Pantglas Chapel contained the three recumbent figures of Rhys ap Meredydd, his wife, and son, whose history I shall again have to revert to. The legs of one figure have been broken off even with the end of a wall, in order to fit into a spare corner, where the other two had also been rudely pushed end to end. Most likely these monuments were removed from a position near the altar, in order to make room for the pews which surrounded it.

The South, or Voelas Chapel, which was the place of worship and burial of that ancient house, before the en-

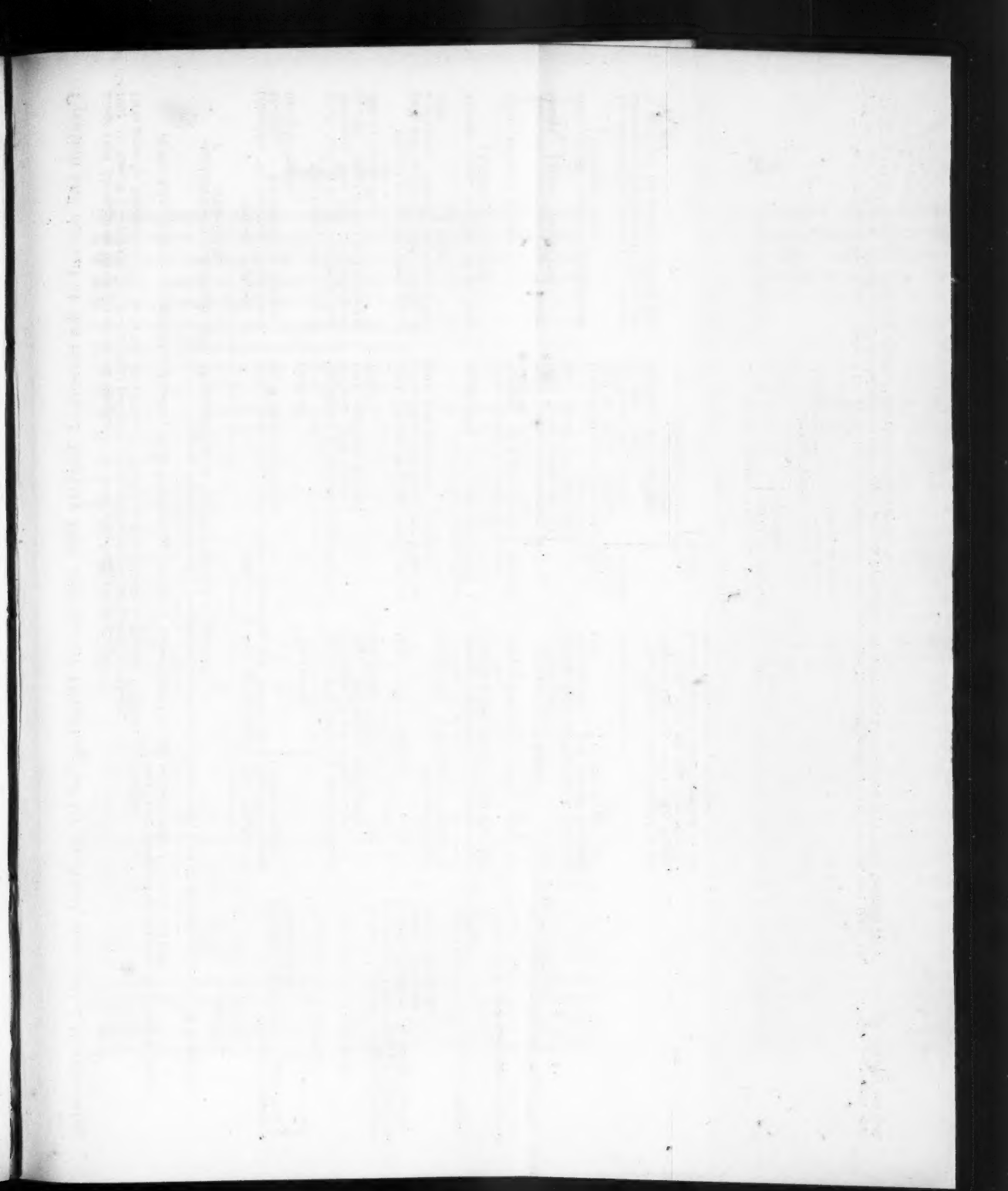


Yspytty Ifan Church, Ground-Plan.

dowment of the church of Pentrevoelas, contained a brass tablet of two plates, inclosed in a frame of freestone, with not inelegant mouldings. The later in date is placed partly over the earlier, and has the following inscription,—"MAVRICE GETHIN AP ROBERT GETHIN AP;" leaving the

words of the earlier tablet to complete the phrase, namely, "ROBERT GETHIN DEPARTED  $\frac{E}{Y}$  14 OF IVNE 1598 . ANN GETHIN DEPARTED  $\frac{E}{Y}$  24 OF MAY 1598 . BOTH INTERRED VNDER THIS STONE BELOW . KERNOGE." Over their united hands are their several family arms. Maurice, son of Robert, son of Robert and Anne, may have placed the later tablet in his lifetime, seeing his death is not recorded. On this is the white lion rampant of the tribe of March-weithian. On the tablet of Robert and Anne the parents are represented kneeling, with two sons and an infant—with a symbol of its early death—behind the father, and four daughters behind the lady. Around are emblems of mortality, and the sentences,—“LIV TOO DY & DY TO LIVE. DVW AN RHODDODD DVW AN DYGODD . TRWY IESY CARIAD YWR CWBWL.”

Besides the above, there was another chapel of the same name, built for the accommodation of Tir yr Abbat, now Pentrevoelas. This stood within the boundaries of Yspytty, but close to the village of Pentrevoelas, where a yew tree still marks the site. It is probable that the incumbent of Yspytty officiated occasionally; for, in the old terriers of that parish, mention was made of £5 issuing out of the tithes of Tir yr Abbat for the said incumbent. But it had long ago ceased, and the inhabitants of the last named township had recourse to the services of a lay reader, by whom the Liturgy, followed by a homily, was read on Sundays, and who received the above £5 for his services. Sion Davydd *Berson*, an intelligent maker of wooden clogs, was the last minister. The last survivor of the congregation, an aged woman, named Lowry Roberts, who died in 1847, had amusing reminiscences of the chapel, with its rush covered clay floor. If the homily was too long, the youthful part of the congregation were in the habit of peeling the rushes, upon which the clerk would whisper, “mae'n well i chwi dorri ar y Fendith—mae nhw yn dechreu pilian pabwyr;” whereupon the pastor would pull off his spectacles, turn down the leaf, and pronounce the benediction. He was the preceptor of Twm y Nant, as the latter mentions in his





# Creation and descent of the manors of Yspytty Ifan, and also of Hiraitfog, or Tir-yr-Abad, now called Pentrevoclas.

About 1190, Llywelyn ap Iorwerth endow the Hospital of St. John with lands and privileges.  
 1281, 19 Edward I.—Taxation of Ecclesiastical possessions, and confirmation of the above endowment.  
 1560, grant by Elizabeth of Tir Ifan to Dr. Ellis Price, of Plas Iolyn, and of Eldda to Thomas Vaughan, of Pantglas.

1600, grant by Elizabeth of Tir Ifan to Dr. Ellis Price, of Plas Iolyn, and of Eldda to Thomas Vaughan, of Pantglas.  
 About 1450, Meredydd ap Thomas—Eva Wyn of Melai?

of Plas Iolyn, Yspytty, was steward of the abbey lands in Hiraitfog, granted by Llywelyn ap Iorwerth to the monks of Conway in 1198  
 standard-bearer at Bosworth, 1485.  
 Albaster effigy at Yspytty  
 Rhys ap Meredydd—Lowry, daughter of Hywel ap Gruffudd Coch, Lord of Rhudfawr, by whom he had four sons and six daughters  
 TIR IFAN.  
 EIDDA.

Robert—Daughter of  
 (Chaplain to Cardinal Rhys Lloyd,  
 Walsey). Recumbent  
 figure at Yspytty  
 figure at Yspytty

Ellis Price—Elifflw, dau. of  
 L.L.D. and M.P. for  
 Merioneth from 1555  
 to 1568. Grant of Tir  
 Ifan by Queen Elizabeth

Thomas Price—Margaret, dau. of  
 poet, and captain of  
 a privateer. Sheriff  
 1569

Thomas—Jane, daughter of Sir John  
 Salisbury, of Llywel

Ellis—Elizabeth Webster

Elizabeth—Robert Edwards of Gally-  
 bellers celyn. Sheriff 1742

John—Sarah, daughter of Edward Owen,  
 of Crogen Iddon

etc., down to Price Jones, Esq., who sold  
 the manor of Tir Ifan to Mr. Hope, who  
 in 1856 sold the same to Colonel Pen-  
 nant, M.P.

21st August, 1601, letters patent appointing him steward for  
 life of lands in Hiraitfog

VOELAS.

Cadwalader ap Maurice—Anne Holland  
 of Voelas. 16th March,  
 1545, grant from Henry  
 VIII.

1590.—Robert Wyn ap—Grace, dau. of  
 Cadwalader. 27th June, Sir Roger Ba-  
 grant from the Queen  
 libbury

Sheriff 1605. Inq. post. mort. 1612

1624.—Robert Wyn ap Cad—Jane  
 valider. 1612, lease by the  
 crown to Humphrey Jones,  
 Esq., during his minority.  
 1628, livery on coming of  
 age. Sheriff 1631 and 1664

Grace Williams—Cadwalader—Sydney  
 dau. of Hugh Wynne  
 Williams, Esq., (1678)  
 1st wife. Mer.  
 settlement 20th Feb. 1678

1724.—Cadwalader Wyn—Jane  
 Griffith

1738.—Wakin Wynne—Jane Clayton

1775.—Jane Wynne—Hon. Chas. Finch,  
 son of the Earl of  
 Aylmerford

1812.—Charles Wynne—Sarah Hill-  
 Griffith Wynne  
 House, Stokely

\* 10th March, 1545.—Grant from Henry VIII. to the brothers Cadwalader ap Maurice and Robert Wyn Gethin ap Maurice, and their heirs, of Voelas, Cerniogau, &c.,  
 to hold as the manor of Hiraitfog, in free socage, by fealty only, and not in capite. 8th February, 1546.—Deed of partition between the two brothers, whereby one took  
 Voelas, the other Cerniogau, with their adjacent tenements respectively.

Maurice ap Rhys ap Meredydd—Anne, daughter of  
 David Myddleton,  
 of Gwaudynog

CERNIOGAU.

Robert Wyn Gethin ap Maurice—Anne  
 died 1598. Brass tablet at Y-  
 pytty. 16th March, 1545, grant  
 from Henry VIII.

1624.—Robert Gethin—  
 Maurice Gethin—  
 Sheriff 1667. Brass tablet at Yspytty

Rebecca—Richard Kemrick, bar of An-  
 drew Kemrick, who died 1653  
 and h. drew Kemrick, who died 1653

Andrew Kemrick—Dorothea, sister and  
 coheir with Sir E.  
 Baker

Andrew Kemrick—Martha, d. and h. of  
 of Babble Thelwall,  
 Law  
 Richard Kemrick, &c.

The Cerniogau estate was sold to Mr.  
 Blair, and by him sold to Mr. Wynne,  
 of Voelas, about the year 1840, whereby  
 the two estates became reunited in the  
 line of their ancient possessors.

Thomas Vaughan—  
 Pantglas, sheriff 1598. Grant from  
 Elizabeth, 1560

John Vaughan, sheriff 1628

Henry Vaughan, sheriff 1699

Richard Vaughan Catherine Vaughan  
 (Captain) d. 1700. founded Almshouse  
 Chapel. Founded  
 Yspytty Almshouse

Anne Anwyl—Sir Thomas Pendergast  
 of Marl

Manor and estates sold to the house of  
 Mostyn, from whom they were pur-  
 chased, in 1856, by Colonel Pennant.



Autobiography, and was possessed of considerable literary attainments. This poor, but good and estimable, man died in 1769, aged 94, and was buried in front of the church porch at Yspytty. Upon his tombstone are the following englynion :—

“Galar, i'r ddaear oer ddu aeth athraw

Fu'n meithrin beirdd Cymru ;

Llafurus bu'n llefaru,

Diddan fodd, y dydd a fu.

“Terfynodd, hunodd ryw hyd Sion Davydd

Madawai o hir fywyd ;

Ond cofiwn etto cyfyd

O'r ddaear bwys ddiwedd byd.”

The annexed pedigree gives some particulars of the former proprietors of Yspytty, incorporating the house of Cerniogau, and its kindred house of Voelas, both descended from the stock of Plas Iolyn ; and it shows the descent of the contiguous manors and lands connected therewith. It is derived from various sources ; and, though not pretending to perfect accuracy, is far more complete than the Voelas pedigree in *Archæologia Cambrensis*, January, 1852, p. 69, which itself improves upon Lewis Dwn and Burke.

In the township of Trebrys is Plas Iolyn, once the residence of an honourable and powerful family, from which the most respectable houses in these parts have traced their descent. The hereditary name, Ap Rhys, is preserved in the names of Tre Brys, Carn Brys, Bryn Brys, Hendre Brys, all in the same township, besides the lineal descendants who still bear the name, among whom are the venerable proprietor of Rhiwlas, and Sir Robert Price, of Foxley. Plas Iolyn is now a large farm-house, standing conspicuously on an eminence in front of Pentrevelas. Some portions of the strong masonry of the old mansion still remain, together with a square tower,<sup>8</sup> the

<sup>8</sup> In a square freestone window of this tower is to be seen the architectural puzzle, mentioned, if I remember right, in the *Stones of Venice*. The lintel is composed of two stones laid end to end horizontally, and apparently without any support at the middle, the key-stone being let into an aperture made for the purpose, out of sight.

cellar of which is excavated in the rock ; but, except these, there are no vestiges of former greatness.

The most distinguished member of this ancient line was Rhys fawr ap Meredith, of Hiraithog.<sup>9</sup> He led the Welsh Highlanders, "Gwyr y wlad uchaf," at Bosworth, A.D. 1485. He was a man of great stature, as his name signifies, and to him, when Sir William Brandon was prostrated by King Richard, was intrusted the British standard of the Rouge Dragon. He left four sons—progenitors, among others, of the neighbouring houses of Voelas, Rhiwlas, Pantglas, Gilar and Cerniogau—and six daughters, whose names and marriages are enumerated in Davies's *Display of Heraldry*, printed 1616.

Lowry, the wife of Sir Rhys—whose effigy, with that of her husband and her son Robert, are in Yspytty Church—was the daughter of Hywel ap Gryffydd Goch, Lord of Rhufoniog, in the Vale of Clwyd. She was kinswoman to Ifan ap Robert ap Meredydd,<sup>1</sup> father of Meredydd ap Ifan before mentioned.

<sup>9</sup> *Hir aithog*—long, furzy, says Dr. O. Pugh ; from *aith*, plural, eithyn, gorse, furze. So *Crugiath*, furzr-covered mount, with its castle. Tommen eithin, an old earthwork in Towyn, is synonymous.

<sup>1</sup> In the *History of the Gwydir Family* the following incident is recorded, which is here given as being characteristic of a troubled period, and bearing reference to the house of Plas Iolyn.

The parson of Llanfrothen's wife had fostered one of the children of Ifan ap Robert, whose seat was Cessailgyfarch, in Eifionydd, in envious revenge for which the wife of a hostile neighbour plotted the death of the clergyman. As he went one morning to look after his cattle, three villains, employed for the purpose, killed him. Two of them fled to Chirkland, to the friendly house of the Trevors, for protection. Thither Ifan ap Robert followed the *llaw-ruddion*, or "blood stained hands." As he passed a tavern in Penrhyn Dau-draeth, the woman who had brought about the parson's death taunted him in these words,—*Hwyr y dial efe ei dadmaeth*, "Long will it be ere he avenge his foster." After a persevering search, during which he hid himself by day, and watched by night, he caught the murderers. Fearing they might escape, as a commutation of their punishment might have been claimed for a sum of money, he ordered their heads to be struck off at once, which, being done clumsily, one of the villains said that, had he his executioner's neck under his blade, he could have shown better edge, whereupon Ifan slew them with his own hand. On this mission of revenge he passed by Plas Iolyn, and visited

I can find no history of the sons of Sir Rhys, except two. Maurice, the steward of Conway Abbey, lands in Hiraithog, to whose sons, Cadwaladr and Robert Wyn Gethin, Henry VIII. granted Voelas and Cerniogau, A.D. 1545. The latter's name is on the brass tablet before described.

Another son, Robert, was one of the chaplains of Cardinal Wolsey, and whose effigy has the ecclesiastical habit. He married the daughter of Rhys Lloyd, of Gydrhos, Cerrigydrudion. It is to be presumed that it was after the cardinal's death his chaplain gave this practical proof of the doubts he entertained about one at least of the articles of the Romish Church—the celibacy of the clergy.<sup>2</sup>

Here lived Ellis Price, LL.D., second son of the above mentioned Robert ap Rhys, and still known by the name "Doctor Goch," the red-haired. The only memorial of him preserved in the neighbourhood is a tradition of his being a great oppressor, and having dealings with the evil one, an imputation which an ignorant and superstitious peasantry freely charged upon men of literary pursuits. As Hugh Llwyd, another scholar of that age,

his kinswoman. His grandson, Davydd Llwyd, on visiting the place many years afterwards, found an old woman who remembered Ifan ap Robert going to and returning from Chirkland, and saw Lowry, the wife of Sir Rhys ap Meredith, washing her kinsman's eyes with white wine, being bloodshot with long exposure, and watching the murderers. She moreover said that Ifan ap Robert was the tallest and comeliest gentleman she ever saw, "for, sitting at the fire upon the *yspur* at Plas Iolyn, the hinder part of his head was to be seen over the *yspur*, which she never saw to any other man," referring to a settle, or screen with a high back, still a common article of furniture in farm-houses. This was towards the latter part of the fifteenth century.

<sup>2</sup> "These primitive institutions followed no uniform rule, yet all were equally averse to the enforcement of celibacy. Many of the monks were married men."—Williams's *Ancient British Church*, p. 230. See *Archæologia Cambrensis*, July, 1856, p. 262, mentioning a Dean of St. Asaph (*temp.* Henry VII. and VIII.), one of the Salisbury family, who left a large number of children, who were acknowledged as legitimate. A later correspondent has mentioned another instance or more.

is reputed to have been in the habit of riding home by a short cut up the falls of the Cynfal, so the Red Doctor's horse is famous for supernatural leaps, some of their footmarks being said to be still observable. There are stepping-stones still known as Sarn Doctor Goch. His name appears in suits and other proceedings connected with those tyrannical exactions of the Earl of Leicester which are denounced by Pennant, for resisting which eight gentlemen of the first families in Lleyn were at one time imprisoned in the Tower of London. He married, if I correctly read a MS. pedigree, Eirlliw, daughter of Sir Owen Pool, of Llandeccwyn, probably a clergyman graduate in an university, for to such this title (*dominus*) was accorded. He was the first named of the gentlemen to whom Queen Elizabeth directed her commission for holding the Royal Eisteddfod at Caerwys, A.D. 1567. He is therein styled, "Our trustye & ryght wel beloved Ellice Pryce, Esquire, Doctor in Cyvill law, & one of our Counsail in our Marches of Wales." He was four times sheriff for Denbighshire, and seven times for Merionethshire, twice for Anglesey, and once for Caernarvonshire. He was also M.P. for Merionethshire from 1555 to 1563. Mr. Pennant, in describing his portrait at Bodysgallen, dated 1605, gives him the following character:—

"A creature of Dudley Earl of Leicester & devoted to all his bad designs. He was the greatest of our knaves in the period in which he lived, the most dreaded oppressor in his neighbourhood & a true sycophant, for a common address of his letters to his patron was, 'O Lord in thee do I put my trust.'"

If he disputed at Cambridge in 1532 (Williams's *Biographical Dictionary*), the date of his portrait could not refer to the time of taking it, unless he sat for it at an age little short of 95. It may be a copy.

To Dr. Ellis Price, as before observed, were assigned the hospital, manor and lands of Tir Ifan, in Yspytty; while the manor and lands of Eidda, in the same parish, were given to Thomas Vaughan, of Pantglas, in the same parish. It would seem that the interest of the Earl of Leicester procured for Dr. Price a large share of the

church property which, by the dissolution of monasteries, lay at the disposal of the crown. He was lay rector of Llanuwchllyn in 1537, also of the sinecure rectory of Llangwm, out of which he was expelled, and of Llandrillo yn Rhos sinecure.—(Browne Willis's *Survey*.)

Captain Thomas Price, eldest son of the above, was a distinguished poet from about 1550 to 1610.<sup>3</sup> Being of a roving disposition, he fitted out a privateer against the Spaniards, after the defeat of the Spanish Armada; but, when Queen Elizabeth reviewed her army to resist the invasion, he was an officer, at Tilbury, in the land service, A.D. 1588. He states that he, Captain William Myddleton, and Captain Thomas Hoet (*query*, Huet), were the first who ever smoked tobacco—or rather twisted leaves, or cigars—in the streets of London, and that a crowd followed to witness the novelty. Captain Myddleton was the brother of the distinguished Sir Hugh, and, like his friend Captain Price, exhibited a refined attachment to the Muses, when the service of Bellona, in its rudest form, claimed their vigilant attention. The former's turn of mind suggests some strange contrarieties. When in command of a privateer in active service he concludes "an elegant version of the Psalms, in the higher kind of

<sup>3</sup> The only poems of his I have seen in print are "Cof am Richard Myddleton, Llywydd Castell Dinbych ai wraig Jane"—"Rhybudd i bawb Gytun o a'u Gilydd, a pheidio myned i gyfraith," and "Cywydd ffoledd Ieuencyd." I have seen, in an old MS., an elegy by him upon the death of his son and heir, *Cywydd Marwnad Ellis Price*, a poem of singular elegance and feeling, and not excelled by any of the kind in the language. He was buried in the same grave as his cousin William Griffith of Penrhyn, near Conway, who was of the same age, and only survived him two days. I cannot resist the intrusion of a few lines descriptive of that circumstance,—

"Ych dan'n wyr echdoe'n aros  
Wyneb yn wyneb y nos,  
Fel dau angel wehelyth,  
Yn gorwedd yn un bedd byth.  
Aethoch ych dau forau i faingo  
I'r nefoedd wyr yn ifaingc,  
Yn gryfodion, ffyddlon ffydd,  
I gadw gwyl gyda'u gilydd."

I watch'd you sleep in youthful grace  
Like kindred angels face to face;  
A few brief days had pass'd, and then  
In death's cold bed you met again.  
I must not wait the early doom  
That bade you to a brighter home,  
Dear faithful playmates, fled away  
To keep eternal holiday.

It consists of 112 lines, and is dated 1610.



Welsh metres, off one of the West India Islands, January 24, 1595."—Williams's *Biographical Dictionary*. It is stated, in a topographical history, that Captain Price was joined in his expedition by one of the Jones of Castellmarch, in Llein, and that they carried on their depredations against the Spaniards after peace was proclaimed, and were called to severe account for it. Mr. Jones, whose residence was near the sea-shore at Abersoch, was subsequently kidnapped by a strange ship, and never afterwards heard of.\* It appears probable that Prys Griffith, Lord of Penrhyn, was also associated with these expeditions. He fitted out a ship from Beaumaris in 1588, and, after contributing to the defeat of the Armada, he joined Drake and Raleigh in the West Indies; but, accused of continuing a buccaneering course after proclamation of peace, he too was prosecuted by his own government, and so harassed as to be obliged to sell his estates.

Captain Thomas Price and William Myddleton are ranked by the author of *Heraldry Displayed* among those fifteen gentlemen, natives of Denbighshire, "who fostered the literature of Wales during those years of its

\* A satisfactory confirmation of the circumstance is found in the following extract from a diary of events during the struggle between Charles I. and the Parliament:—"Febr. 21, 1645, Mr. Gregory Jones of Castellmarch was taken out of bed by a man of war, & carried abroad to Ireland or somewhere else."—Parry's *Royal Visits*, p. 410. He was probably the son of Sir William Jones, Justice of the Common Pleas, who married a sister of Bishop Edmund Griffith, of Cefnamwlch, in 1587. Mr. Hugh Griffith, brother of the bishop, also took out letters of marque against the Spaniards. "He was the most valiant captain of any nation then at sea," says Sir J. Wynne, of Gwydir. After an eventful career he perished abroad. There is a history in verse, dated 1570, of Welsh gentlemen who went to the West Indies, in quest of adventure against the Spaniards, by the encouragement of Queen Elizabeth,—"*Hanes Bagad o Gymry a aethant yn amser y Frenhines Elisabeth, drwy ei gorchymyn hi, i'r Gorllewin India i ddial ac i anrheithio'r Hispaenwyr.*"—*Cambrian Quarterly*, II. 356.

In reviewing these periods the reflection occurs that Wales had been so long habituated to scenes of blood and havoc, that, if there must be peace at home, her sons could not be content without indulging their love of fighting abroad, and, if needs must, upon an element that hitherto had been strange to them.



depression which followed the insurrection of Owen Glyndwr." Of those fifteen no less than five were of the stock of Plas Iolyn, namely, Dr. Ellis Price, the above Thomas Price, his son, Robert Wyn ap Cadwaladr of Voelas, Rhys Wyn of Gilar, and Thomas Wyn ap Richard of Plasnewydd, now Glan Conway, all in the same vicinity. Thomas Price was sheriff in 1599.

Contiguous to Plas Iolyn, but just within the boundaries of Cerrig y drudion parish is the ancient house of Gilar.<sup>5</sup> About a century after the time of the Red Doctor, and in a similar national emergency to that which caused his evil notoriety, this house produced a character in every respect the opposite of the former, namely, Robert Price, Baron of the Exchequer, and afterwards Chief Justice of the Common Pleas, whose name is traditionally revered in the neighbourhood as much as that of Doctor Goch is detested. In 1695 William III. granted to William Bentinck, whom he made Earl of Portland, the townships of Denbigh, Bromfield and Yale, which Elizabeth had before granted, with others, to the Earl of Leicester. Similar ferments arose, and similar means were used to repress them. Baron Price was the protector of his country's interests, as Sir Richard Bulkeley had been in Elizabeth's reign. His famous speech against that grant, in the House of Commons, was published under the name of "Gloria Cambriæ, or the Speech of the bold Briton against the Dutch Prince of Wales." The King revoked the grant. Baron Price died in 1732, aged 79. See Williams's *Eminent Welshmen*. The almshouses at Cerrig y drudion were endowed by him in the year 1716. In the chapel of Cerrig y drudion Church is a handsome marble monument, erected by him to the memory of his mother; also a well carved freestone

<sup>5</sup> *Cil*, *âr*—arable recess—either from its retired and sheltered appearance, or from its position under the north side of Garn Brys; for the north or shady side of a hill is called Cilhaul. *Cilcain*, *Cilgwyn*, &c., and *Penâr*, *Talâr*, are compounds of the above syllables. It was formerly considered that a northern aspect was more favourable for the growth of oats than the opposite one, whence the popular phrase, "the shade never goes to the sun to borrow oatmeal."

tablet, with the family arms, in memory of his father, Thomas Price, son of Robert Price. Robert Price was sheriff in 1658. His wife, Elizabeth, was buried at Yspytty, in 1661, according to an inscription in raised characters around the surface of a thick freestone slab, having a handsome moulding sunk around the sides, and which rests upon the ground under the east window.

Over the gateway of Gilar is inscribed **T<sup>P</sup>W.** Above is  
1623

a room, having over the mantelpiece the same arms as those of Pantglas, Voelas, and other kindred branches of the houses of Plas Iolyn, namely, lion, rose, griffin, and a chevron, between three Saracens' heads. The motto is, "Auxilium meum in Domino." This Thomas Price Wynne was sheriff in 1624. Between the above mentioned mansions passed the old Chester road before adverted to, and near Gilar a branch turned off to Bala, at a place called *Nant y crogwrn*, brook or dingle of execution. This road passed above Galltycelyn, another ancient house in Yspytty. John Edwards, Esq., of this place, was sheriff in 1742.

Pantglas in Eidda, close by the new seat of Voelas, was a large and ancient house of the Vaughans, owners of the North Chapel at Yspytty, and to whose ancestor, Thomas Vaughan, as before mentioned, were assigned the lordship and township of Eidda by Queen Elizabeth, and the presentation jointly with Dr. Ellis Price to the church of Yspytty. The house stood until about the year 1795, when the roof fell in at night, crushing the rafters, and demolishing, among other records of past hospitality, an ancient oak table, nine yards long, which stood in a capacious hall, or *neuadd*. The above Thomas Vaughan was sheriff for Caernarvonshire in 1598, John Vaughan, in 1628, and Henry Vaughan in 1699. The last occupant of this mansion was Anne, the widow of Sir Thomas Prendergast, who was the heiress of Marl Park, and other estates. After her death Pantglas was sold to the family of Mostyn, from whom it was lately purchased by Colonel Pennant. Captain Richard Vaughan, of this place, founded six alms-

houses in the village of Yspytty, on the Denbighshire side of the river, for poor aged men. Almshouses for six aged women were also founded by Miss Catherine Vaughan, on the Caernarvonshire side of the river. In the cloisters of the Royal Chapel, at Windsor, is a small brass monument with the following inscription :—

“Neare this place lieth the bodie of Capt. Richard Vaughan of Pantglas in the County of Carnarvon who behaved himself with great courage in the service of King Charles I. of blessed memory in the civil wars, & thereupon lost his eyesight, in recompense thereof he was in July 1663 made one of the poor knights of this place & died the 5<sup>th</sup> day of June 1700 in the 80<sup>th</sup> year of his age.”

Adjoining Pantglas lies Dulasau. Of this place was Sir Richard Lloyd, Chief Justice of one of the Welsh circuits, who died in 1676. Humphrey Lloyd, Bishop of Bangor, who died in 1688, was of this family.<sup>6</sup>

The parish consists of upland farms and pastures, bordering upon extensive mountain commons. Sheep of the true mountain breed form a safe and profitable portion of the farmer's stock. They have full range over the farms from October to spring sowing, forbidding, of course, a scientific rotation of crops, and the cultivation of clover, except in well-closed fields. But a favourable change has lately been observed, and the cultivation of turnips prevails. In this parish are several rocks of gray limestone, which formerly were thus applied to agriculture: a large heap of turf and sods was formed in the shape of a kiln, and filled with the stone, which was burnt in the usual manner, until the whole mass subsided into a compost.

Y Gylchedd is a hill, so called from its hollow or concave form on its north side. On its sides are marks of

<sup>6</sup> Close by lies the ancient house of Plasnewydd, now called Glan Conway. An old local tradition states that the daughter of Doctor Goch was married to the proprietor of this house, and that when the latter was slain by a kinsman of his, the Red Doctor lamented,—“I have lost my son-in-law, and hanged my nephew;”—an expression that may with more credibility be ascribed to him, seeing he was fourteen times high sheriff for the neighbouring counties.

cultivation, upon spots long abandoned to heath and wild furze. These are not uncommon, and in Scotland are called elf-furrows. The grain grown was, probably, black rye, and it may be supposed that portions at least of our native forests at that time sheltered these high localities. In the year 1848 a landslip of two acres of peat on this hill denuded the stumps of large trees, which had grown where a stunted shrub is not seen now. It is remarkable that the above indications of industry in elevated places are, in this country, universally ascribed to the Irish, just as the remains of human abodes, formerly so common on hills and wastes, were called *Cytiau Gwyddelod*. If the word means simply sylvan or woodranger, some primitive race of inhabitants might have been so denominated. But if the word *Gwyddel* is to be exclusively applied to the Irish, according to modern usage, these marks of ancient culture might have been the result of the occupation of North Wales by the Irish Picts, *Gwyddyl Fichti*; who, if the chronicles are true, were not finally expelled before A.D. 480. It is possible, on this assumption, that the invaders, as the Welsh pressed them, retired into the hills and wastes, where the ruined round huts and furrowed ground remained to attest former occupation.

On the top of the hill is a well known landmark, called *Carnedd y Filiast*—"cairn of the greyhound bitch." Another occurs not many miles off. It is remarkable that several ancient monuments were similarly distinguished. *Lletty y Filiast*, *Llech y Filiast*, *Gwâl y Filiast*, *Llech yr Ast*, are names occurring in localities far separated. The suggestion, that these landmarks on barren hills were in allusion to the British Ceres, under the symbol of a greyhound, does not appear more satisfactory than the solution of *Sarn Helen*. Diana would, with more propriety, have been venerated under the above figure, whose worship also prevailed as the deity of the forest.—(*Hanes Crefydd yn Nhymry*, p. 21.)

J. E.

PLOABENNEC, BRITANNY.—ROUND TOWERS.

THE following note of a Breton building, similar to the Round Towers of Ireland, will interest members of our Association who are fond of comparative archæology:—

"About a quarter of a league from the village of Kersaint-Plabennec," says M. de Fréminville, in his *Antiquités du Finistère*, Part II., "near the picturesque ruins of the chapel of Nôtre Dame de Lesquelen, are the remains of a very ancient, strong and isolated tower, called 'Chastel St. Tenenan.' There still exist considerable remains of dilapidated masonry, a partition wall in the middle, a well, and the entrance of a subterranean vault. All this lies on the summit of a 'keep,' or artificial mound of a conical form, which was, and still is, in great part faced with worked stone, a particularity that we have never seen in any other fortifications of this kind. This 'keep' is surrounded by a ditch, and is 500 feet in circumference at its base, with a perpendicular height of 35 feet.

"The tradition of the country attributes the erection of the fortress to St. Tenenan, who died in 635, and agrees exactly with what Albert Legrand tells us in his history of that saint."

Before giving extracts from A. Legrand, we will introduce a short notice of our own visit to this curious mound, some twenty years ago. The facing, of worked stone without cement, is in very good preservation, and it was not without difficulty that we climbed to the top, with the help of the brambles and briars which have contrived to root themselves between the joints of the stones, however close. The form of the mound is that of a truncated cone; its circumference is quite that given by M. de Fréminville; but the height, from the bottom of the ditch, which is deep and still perfect, appeared to us to exceed 35 feet. Slopes, however, are very deceptive in their perpendicular elevation. The summit is entirely covered with stones, the rubbish of the structure which anciently crowned it; but these are so overgrown with bushes and brambles that we found it impossible to discover either the well, or the entrance of the vault, or even to look for any indices which might determine the date of the edifice. The facing is wonderfully constructed. According to the description given by Dr. Petrie of the

“appareil” of some of the primitive towers and churches in Ireland, one would hesitate saying that this casing is not of the same period as the mound itself. Even without the former, the latter is an extraordinary erection. The form of the mound would seem to require that the edifice which crowned it, whether tower or fort, should have been circular, and of a certain elevation. All this might probably be ascertained by cutting down the bushes and brambles, and searching the ruins; but who is to do this? We might have examined more minutely; but we had been cautioned against the little red adders, which are ugly customers in the month of August. The fortress must have been very strong for those days, and, with the well of water, and a vault of provisions, a very few men might have held their own against the world.

The mound rises on an elevated table-land, and commands a great extent of country, with a considerable, though rather distant, line of sea-coast.

The only remains of the chapel of Lesquelen, which nearly abuts on the ditch of the mound, is a pretty steeple of the sixteenth or seventeenth century.

Albert Legrand and some of his followers describe St. Tenenan as having been the son of an Irish prince, called Tinidor; whilst Dom Lobineau, the more correct historian, affirms that their own “*pièces justificatives*” prove him to have been a Briton. This, however, would in nowise invalidate the origin of the round tower.

After narrating the disembarkation of St. Tenenan, with his companion missionaries, Kenan and Senan, at the *Chateau de la Joyeuse Garde*—the dwelling-place of Lancelot du Lac, and the fair Yseult, says M. de Fréminville—and the erection of the churches of La Forêt and Ploabennec, Albert Legrand, the Isaac Walton of hagiographers, says:—

“St. Tenenan, with his priests and clerks, celebrated Divine service in these churches—Illis Gonelet Forest and Ploabennec—and preached to the people with great fruit and edification. Not content with this, he provided also for the preservation of their persons and property, as well as watched over their instruction in



matters of religion. Besides the barricades which had been erected in the avenues of the forest, he raised, by force of hands, a great mound, or heap of earth, ample and spacious, and surrounded with large and deep ditches (we should add "dry"). Thereon he erected a small oratory, where he remained with his priests, gathered thither their furniture and goods, and, in case of need, when pressed by the enemy, received them as in a strong town: there was performed Divine service, assemblies of the people were held, and exhortations made. Justice was administered there, and the saint himself gave his lessons, and instructed the young, rendering this place as famous as a regularly governed town. It was named *Les-quelen*, on account of the two principal functions exercised there—the instruction of children, and the administration of justice.

"The barbarians continuing their courses and ravages, pillaged and burnt many churches in the Léonnais, which St. Tenenan perceiving, he redoubled his prayers, exhorted the people to penitence and amendment of life, and, providing for their defence and preservation, he appointed a chief man of their troop as their captain, pronounced a benediction on his arms, and delivered them to him—*recommending him to erect a LITTLE ROUND TOWER near the church of Ploabennec, wherein to deposit the silver plate and treasure of the same church, and protect them against the sacrilegious hands of the barbarians, should they wish to pillage the said church.* This captain, obedient to the counsel of the saint, undertook the building, and laboured with so much diligence that in a few days he completed it. Meanwhile the alarm spreads in all directions; the barbarians approach; St. Tenenan hastily carries the sacred vessels into the tower, wherein the captain enters boldly and alone, armed with his usual weapons, resolved to defend it at the cost of his blood. Not having had time, on account of the sudden and unexpected irruption of the barbarians, to hang the door on its hinges, he blocked it up on the inside with the half of a cart wheel which lay at hand, and barricaded himself as he best might. Scarcely had he effected this ere the army of the barbarians invested the church. St. Tenenan, with his priests, Kenan, Armen and Senan, the clerk, Glanmeus, and all the people, had shut themselves up in the fort of *Les-quelen*, praying to God incessantly, and invoking his mercy. They had placed certain forlorn sentinels—'sentinelles perdues'—here and there, without the fort, at the barricades, and in the forest, to give them warning of what passed."

They are all miraculously delivered, and the army of the barbarians put to flight by an aerial host, and an angelic chief.



In his valuable notes to the last edition of Albert Legrand, M. Kerdanet refers to a seignorial roll of the year 1618, in which appears the following entry:—

“An ancient tower, called ‘LA TOUR DU DAMAUNY,’ built in front of the great door of the said church—Ploabennec.”

M. K. suggests that this might have been the name of the captain.

We scarcely need observe that the purposes to which these towers were applied would seem to correspond, as nearly as possible, to those suggested by Dr. Petrie, with the exception of the belfry. Divine service was celebrated there—the sacred vessels and treasures were deposited there, as in a donjon, or castle—the priests and their companions took refuge there in case of attack—add to this the commanding position of the mound, or “Castel St. Tenenan,” with the state of the country at this period, and there seems every reason to believe that the “castel” served as a watch-tower and signal-station, in the manner pointed out by Dr. Petrie.

There are some other curious particulars in the life of St. Tenenan, and especially the miraculous legend of the field of Celtic stones—upwards of six hundred—discovered by M. de Fréminville near Ploabennec, now Plabennec. But getting into Brittany and opening Albert Legrand’s *Vies des Saints* are much alike; you will never get out of the one, nor close the other.

R. PERROTT.

#### EARLY INSCRIBED STONES OF WALES.

THE SAGRANUS STONE AT ST. DOGMAEL’S, PEMBROKESHIRE.

(Read at Cardigan.)

WITHIN the precincts of the abbey of St. Dogmael’s, near Cardigan, is preserved a long narrow slab of porphyritic greenstone, such as is found on the ridge of the Preseleu Hills, semi-columnar in form, and rhomboidal in section. It is about 7 feet in length, tapering upwards from rather more than 12 to 9 inches in breadth, with an

average thickness of about 7 inches. The surfaces are all smooth, without any lichen adhering to them; and, did not other stones of this kind from the same hills offer the same appearance, it might be supposed to have been once artificially polished. Such, however, is not the case; this peculiar kind of igneous rock does not decompose readily; its greenish base, and the dull white, squarish crystals with which it is filled, resist the effects of weather and of vegetation with remarkable pertinacity. The stone in question is probably in as sound condition, with certain exceptions, as when it was first brought down from its native hills.

Stones of this kind are prized all over Pembrokeshire, from the circumstance of their peculiar form and hardness making them useful as gate-posts; every farmer is glad to get them from Preseleu; and the very stone of which we are now treating shows, by two holes drilled into its surface, that it has been made to do this piece of agricultural duty in worse times, archæologically speaking, than the present.

Not only as a gate-post, however, but also as a bridge, has it been made serviceable to the daily wants of generations now dead and gone; for it was so used over a brook not far from its present locality, and had acquired a sort of preternatural reputation, from the belief of the neighbourhood that a *white lady* glided over it constantly at the witching hour of midnight. It was fortunate, perhaps, that this should have been the case, for the superstitious feeling of the neighbours not only tended to preserve it from injury,—no man nor woman touched it willingly after dark,—but this very tradition, added to its peculiar form, probably led to its ultimate rescue.

A gentleman who is the present owner of the property on which St. Dogmael's Abbey stands, the Rev. H. J. Vincent, vicar of that parish, found the stone covered with a thick coat of whitewash, in a wall adjoining his house, where it was perhaps placed after its removal from the brook. When the wall was taken down, with the view of effecting some improvements, the stone fell, and was

unfortunately broken in two. It was then carefully conveyed to the spot where it now rests. Before it fell its inscribed face and edge were uninjured. Luckily they had been turned downwards by whoever placed it, in ignorance of its value, across the brook.

The inscription had been previously known; for that exact observer, Edward Lhwyd, had drawn the lettered surface most carefully, and his original sketch still exists. He had also remarked some of the notches on its edge, and had recorded a few in his drawing, but had not said anything about them in any of his notes. His sketch was not known to exist until 1859, when it was found, by the writer of this paper, at Oxford. But several years previously the writer had ascertained that one edge of the stone was covered with oghamic characters, such as he had discovered at the same period on stones in other parts of the same district, and he pointed them out to Mr. Vincent, who at once perceived their archæological value. For several subsequent years he took careful drawings and rubbings of this stone, communicating them at the same time to Professor Graves, of Trinity College, Dublin, and to Mr. Westwood. The former, who has made the study of Oghams almost his own peculiar science, by his skill in working out the occult alphabet,<sup>1</sup> (well known to readers of the *Archæologia*

<sup>1</sup> Professor Graves's Ogham Alphabet. *Archæologia Cambrensis*, Third Series, ii. p. 79.



*Cambrensis*, from a review of his learned memoir on that subject,) at once read off these Oghamic strokes, according to the system previously arranged from Irish monuments of the same description, and found that it corresponded very nearly with the inscription on the face of the stone.

We say *very nearly*, for one important mark, equivalent to *a*, was apparently wanting; if that were found, the professor's alphabet and theory would be completely correct. He therefore advised the writer to re-examine the stone more minutely; this was done, and the professor's conjecture was found to be correct: but more of this hereafter. Professor Graves then declared this stone to be the equivalent of the famous Rosetta stone of the Egyptian hieroglyphic discoveries, because it contained the same inscription in two distinct characters, one of the Romano-British type, the other of that occult Oghamic class which has been so much controverted, so much theorized upon, and so little understood. All that remained was to ascertain who might have been the personage commemorated, and what the date of his existence, as well as the palæographic character of the inscription.

The Rev. Robert Williams, M.A., of Rhydygroesau, on being appealed to, immediately observed (as Lhwyd had also done) that CVNOTAMVS was the proper Latinized equivalent of CVNEDDAF, the British king, who is said to have flourished in the fourth century;<sup>2</sup> but nothing

<sup>2</sup> The Rev. Robert Williams, of Rhydygroesau, assigns to Cunedda Wledig the date of A.D. 340—A.D. 389. Professor Rees, on the other hand, treating of the events that occurred in Britain towards the end of the fourth and beginning of the fifth centuries, says as follows:—

"According to the Welsh accounts, one of the most distinguished chieftains of this time was Cunedda Wledig. His territory is said to have been in the north, an expression used indefinitely for any part of the tract reaching from the Humber to the Clyde; the particular district is not mentioned, but owing to the remoteness of the country from Wales it cannot be expected that the tradition should be precise. In right of his mother, Gwawl, Cunedda was also entitled to the headship of the clan of Coel Godebog in the south; Ceneu and Mor, the proper representatives of that tribe, being ecclesiastics.\* Soon after the departure of Maximus to the continent, a people, called Gwyddyl Ffichti, or Irish Picts, to distinguish them the Picts of the north,

\* Saints.

could be then, nor has been since, elicited concerning SAGRANVS, here mentioned. If we are to assume that the Cunotamus here mentioned is really the Cunedda of early Welsh History, and if we are to consider the dates assigned above as tolerably correct, we can then evidently fix a period *before* which this stone could not have been sculptured, viz., the end of the fourth century. But the evidence we possess is not sufficiently weighty, the authenticity of its basis is not sufficiently proved, to allow of our assenting to it implicitly. We must call in the aid of the palæographer to obtain other means of approximation. Mr. Westwood, on being consulted as to the apparent date of this inscription, judging from its palæographic characteristics, has given the following opinion:—

“The Latin portion of the SAGRANUS inscription offers

landed on the western coasts of Britain,\* and occupied the whole of North Wales, as well as the Dimetian counties† of South Wales. At a later time, the northern Picts made one of their irruptions into the country of their more civilized neighbours; and Cunedda, being unable to resist them, was forced to seek an asylum to the southward. The probability is that he retired to his maternal kindred. He was the father of a numerous family; and his sons, being reduced to the condition of adventurers, undertook the enterprise of delivering Wales from the Irish marauders. In this it is presumed they were assisted by the rightful inhabitants; and they were so far successful that they recovered a great part of South Wales, and the whole of North Wales, except Anglesey and some portions of Denbighshire. The country recovered was divided between them, and they became the founders of so many clans which gave names to the districts that they occupied, some of which names are retained to this day. Thus Ceredig had Ceredigion, comprising the present county of Cardigan with a great part of Carmarthenshire; the word, Ceredigion, being the plural of Ceredig, and meaning his followers. Arwystl had Arwystli, or the western part of Montgomeryshire. Dunod had Dunodig, or the northern part of Merioneth with part of Carnarvonshire. Edeyrn had Edeyrnion, and Mael had Dinmael, both in the eastern part of Merioneth. Coel had Coleion, and Dogfael had Dogfeilin, both in Denbighshire. Rhufon had Rhufoniog, in Denbigh and Carnarvonshires. Einion had Caereinion in Montgomery, and Oswal had Oswellin on the borders of Shropshire. Tibion, the eldest son of Cunedda, died in the Isle of Man; but his son, Meirion, was one of these adventurers, and had Cantref Meirion. The date which may be assigned to this expulsion of the Irish is the period between A.D. 420 and 430.‡

\* In this statement the Welsh authorities are confirmed by the Irish historians, who relate that an invasion of Britain, on an extensive and formidable scale, took place towards the close of the fourth century under the auspices of a king of Ireland, called Nial of the Nine Hostages.—Moore's *History of Ireland*, Chap. VII.”

† The present counties of Cardigan, Pembroke, and Carmarthen.

‡ The Silurian Achau y Saint, and Nennius.

but few peculiarities. It is entirely composed of Roman letters of a rather narrow form, varying in height, some in the upper line being nearly six inches high; those forming the word *FILI* in their much narrower form, in the bars of the *F* appearing on the left side of the upright stroke, in the upper bar being rather oblique, with the end elevated, and in the upright stroke of the *L* elevated a little above the adjoining letters, approach the *rustic* form. The first letter, *S*, is ill formed, with the lower half larger than the upper, agreeing in this respect with the initial *S* in the Paulinus inscription, published in this Journal, ii., Third Series, p. 249. The third letter, *G*, formed of a semicircle, with a short oblique tail, scarcely extending below the line; and the *M* in the second line, with the first and last strokes splaying outwards, are the only ones which offer any peculiarity, and in these respects they agree with many of the oldest Roman monuments.

"Hence, were we not guided by the formula, the comparative rudeness of the letters, and the fact of the inscription being carved lengthwise along the stone, we might refer this inscription to the Roman period, so complete is the absence of those minuscule forms of letters which occur in most of the Welsh inscriptions, and of which an instance may be seen in the Euolenus stone, *ante*, p. 56, and which indicate a later period, when, as in most of the Glamorganshire stones, scarcely any of the letters retained the capital Roman form. Under these circumstances I think we are warranted in assigning a date to the present inscription not long after the departure of the Romans, whilst the writing still remained unmodified by a communion either with the Irish or Anglo-Saxon scribes.

"J. O. WESTWOOD.

"Oxford, February, 1860."

Mr. Westwood, on examining the inscription itself, has thus given it as his opinion that the palæographical character of the letters is such as corresponds to the period when the British prince mentioned above is supposed to have flourished. We think, therefore, that the full value



of these facts will not fail of being appreciated. We have here a stone which we may, upon palæographical grounds, consider of the fourth or fifth century; and it bears names which may be assigned to British princes, who are said to have flourished at that very period. The Romano-British inscription on its face is translated on its edge into the occult Oghamic alphabet, with a few literal variations such as would be natural for an Irish translator to make. The Oghams, therefore, are either contemporaneous with the inscription, or not long posterior to it; and thus may both be pretty fairly considered as fixed in date between the extreme limits of a century, viz., A.D. 400—A.D. 500.

We now proceed to explain the inscriptions themselves. That in Romano-British capitals, all easily decipherable, runs thus;—

SAGRANI FILI  
CVNOTAMI

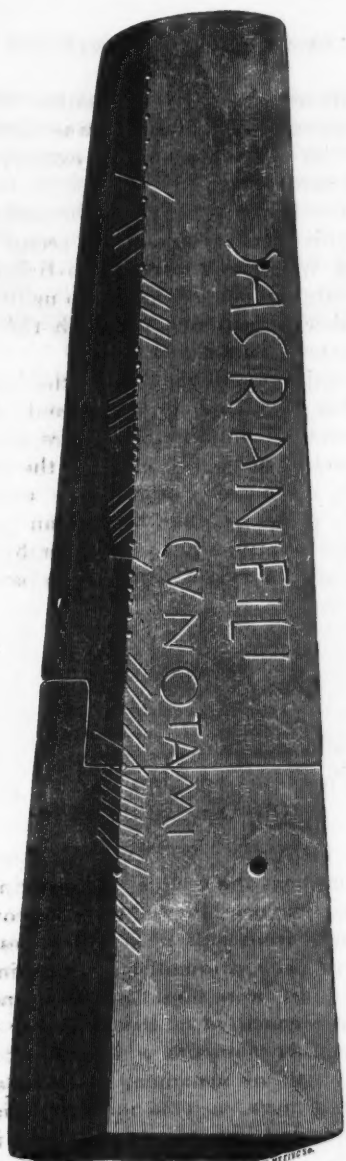
That in Oghamic characters, read *from the bottom upwards, and from left to right*, (for such is Professor Graves's theory,) runs thus;—

SAGRAMNI MAQI CVNATAMI

It was to be expected that an Irish translator would, according to the analogy of inscriptions in his own country, use the word MAQ or MAC (the equivalent of the Cymric MAB) for the Latin FILIVS,—and so we find it.

A various reading is occasioned by the introduction of M in the first word, and by the substitution of A for O in the last. These are not philological difficulties; the analogies of the Erse and the Cymric tongues easily account for them. The only real difficulty lay in the absence of the Oghamic mark for A between those standing for M and Q. This occurred just at the point where a crack had unfortunately taken place. To most observers it would have seemed as if this mark did not exist; but, by following up the hint given by Professor Graves, and by use of a magnifying glass, the existence of a small circular depression on the edge—*cut in twain by the crack*—was satisfactorily established. All the other characters





Inscribed Stone, St. Dogmael's.

were so distinct as to admit of no doubt. The true reading of Professor Graves's alphabet was verified; and not only so, but the date of a specific example was closely approximated to.

We need not stop to point out the archæological interest which this stone possesses; it seems to be one of the earliest in Wales of the Romano-British type; and its probable date will henceforth help us in conjecturing the age of other inscriptions, in which the same palæographic characteristics are met with.

It remains only to add that, with the concurrence of our Association, the Rev. H. J. Vincent, who is one of our Local Secretaries for Pembrokeshire, is about to take steps for removing the stone, either to the interior of the parish church, or to some other place where it will be more certainly preserved than it now can be,—reclining, as it does, amid mantling ivy—"half embraced and half retiring"—against a mossy, fern-grown bank in his own beautiful garden.

H. L. J.

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#### CELTIC ARMS AND ORNAMENTS FOUND AT PLONEOUR, BRITANNY.

A LABOURER, in 1846, while bringing some waste land into cultivation, near the village of Kernivin, in the commune of Ploneour, near Pont l'Abbé, discovered several Celtic arms and ornaments of some interest, and which appear to have been originally inclosed in a vase, the fragments of which were found upon the spot.

The discovery consisted of the following objects:—

I.—Two bronze ornaments, which I think are bracelets, or else some kind of ornament for the leg. Each is formed of three rings, each  $3\frac{1}{2}$  inches in diameter, from which are suspended circular ornaments  $1\frac{3}{4}$  inches broad, furnished with a circular edging, and a small central

knob. The rings are ornamented with lines, so as to present a tolerable resemblance to a serpent. The accompanying illustration will give a very fair notion of this singular article, which still retains traces of gilding. The



projection seen in one of the rings is caused by some lead solder, used to repair a fracture.

II.—A bronze hatchet (*hache*), in weight  $11\frac{1}{2}$  oz., 7 inches long, and on an average thickness of 1 inch, the breadth of the cutting edge being  $1\frac{1}{2}$  inches. The middle is furnished with a ring, and on each side, commencing from the middle to the lower extremities, a large flat groove, by means of which the instrument was affixed to the handle.

III.—Two hatchets similar to the preceding, but broken nearly on a level with the ring with which they are furnished. It is remarkable that arms broken in this manner are frequently found under dolmens, and other Celtic sepulchral places. If the circumstance of their being thus found is not the result of accident, but of an established custom, as some pretend to assert, we can only say that this custom was by no means uniformly observed, as arms perfectly entire are frequently found in such situations. Implements of this class are not unfrequently found in Finistère, but they are by no means so common as the hollow bronze articles usually known by the name of *coin*.

IV.—A bronze instrument, the use of which it is not easy to determine. I have never seen or heard of any similar to it. The accompanying cut gives a representa-



SECTION

tion of it of the actual size. Its form is rectangular, the longer sides being slightly convex. Its dimensions are—length,  $2\frac{1}{2}$  inches, breadth,  $1\frac{1}{4}$  inches, thickness at the centre,  $\frac{3}{16}$ ths of an inch, whence it gradually lessens towards the extreme edges. One of these edges, which is also convex, and has received two notches, cuts as keenly as a sharp steel blade, although the instrument has been buried for ages, and is exactly in the same condition in which it was found. I have myself cut several sheets of paper with it as easily as with a razor.

V.—A fragment of a bronze socket (*douille*), with an exterior diameter of two centimetres at its base. It is broken on a level with the hole where a handle had been fixed. It appears to me to have been a portion of a poignard, or dagger.

One peculiarity of these instruments should not be omitted, namely, the bright traces of gilding they still exhibit—an unusual circumstance in bronze articles of this kind.

Ever since 1846 these articles were deposited in a garret at Pont l'Abbé, and left there totally disregarded, until they fell by accident, a few months ago, into the hands of M. Dorn (*Juge du Tribunal*), of Quimper, in whose collection they are now carefully preserved, so that, although their discovery took place so many years ago, this is the first occasion on which they have been introduced to the notice of archæologists. Nor is this the first time that the commune of Ploneour<sup>1</sup> has been the scene of important discoveries. In 1839 a peasant found two hundred pieces of Gaulish money, in electrum, the types of which have since been published in various numismatic works. Since then I have had an opportunity myself of examining two good specimens of the same class, and coming from the same district, one of which is in excellent preservation, and remarkable as a work of art.

R. G. LE MEN.

Quimper.

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<sup>1</sup> It may be as well to notice that there are three communes of this name in Finistère, namely, Ploneour Trez, near Lesneven, Ploneour Menez, near Morlaix, and the one alluded to in this notice.

### Obituary.

**THE REV. JOHN MONTGOMERY TRAHERNE, M.A.,  
F.R.S., F.S.A.**

WE are sorry to have to record the decease of one of our earliest and most distinguished Members, the Rev. JOHN MONTGOMERY TRAHERNE. For some time past his health had been gradually declining, and at length he has been taken away to his rest, at the age of 75. In him we have all lost a most learned, laborious, and well-wishing coadjutor. He was one of the earliest Members of our Association; contributed to our Transactions; attended most of our Meetings; took an active personal interest in our proceedings—and himself, single-handed, persuaded more Members to join our ranks than almost any other amongst us. His knowledge of Archæology in general, but especially of Welsh records and remains of all kinds, was most extensive and accurate. He deserved to stand by the side of our other lost friend—and his—HENRY HEY KNIGHT. Those two were worthies whom we cannot replace! Large as are the collections they have left behind, an immense amount of the most minute and accurate archæological knowledge has perished with them. Ripe as were their years, they have both been called away prematurely for our common cause. One was to have written a biographical memoir of the other: who shall now undertake the melancholy task of commemorating the literary and antiquarian lives of both? It may be hard—but we hope that some one amongst us, the survivors, will be encouraged to attempt it.

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# Cambrian Archaeological Association,

1859.

## STATEMENT OF EXPENDITURE AND RECEIPTS.

Expenditure.		Receipts.	
	£ s. d.		£ s. d.
Printing, &c. ....	187 5 3	Balance in Treasurer's hands, 1st	
Engraving. ....	76 9 11	January, 1859 .....	45 8 9
Postage, &c. ....	9 13 3	Subscriptions, &c., received from	
Balance in Treasurer's hands, 1st		1st January, 1859, up to 1st	
January, 1860 .....	48 13 11	January, 1860 .....	276 13 7
	<hr/>		<hr/>
	£322 2 4		£322 2 4
	<hr/>		<hr/>

JOSEPH JOSEPH, *Treasurer.*

Audited 4th January, 1860.

JOHN POWELL, }  
W. L. BANKS, } Auditors for 1859.



## Correspondence.

## ON THE PRESERVATION OF EARLY AND PRE-HISTORIC REMAINS.

*To the Editor of the Archæologia Cambrensis.*

SIR,—It is a very gratifying thing to the student of antiquities to observe the general interest which is now more or less felt in the preservation of ancient national monuments; and it is one of the healthiest signs of the improved moral and intellectual tone of our national character. We boast that we are less given to the exclusive pursuit of personal interests, less abandoned to the gratification of common passions, less sordid, less worldly, than we used to be. We no longer live so much in the present; we are more anxious for the future; but no people, no nation, can prepare itself for the future—no nation can make itself worthy even of the present—without studying, honouring, and preserving its records and monuments of the past. The nation that has no past honour, no antecedent glory, no time-cherished recollections of ancient days, cannot have any well-grounded confidence in itself, nor give any sure pledges of hope for its future fame and prosperity. The love of antiquities,—the study of Archæology,—has been one of the causes and also one of the effects of this good national spirit. We know that we have records of ancient days, and monuments of all kinds to illustrate and to prove these records; we honour them; we are proud of them; we study them; we interrogate them; we elicit from the mouldering stone—from the rusty coin—from the musty parchment—even from the green mound on the lone hillside—some historic memorials of our ancient history; and what we thus study, what we thus interpret, what we thus examine, we cannot but respect, we cannot but be proud of, and therefore we ought to endeavour to preserve.

This spirit of veneration, however, of well-founded and reasonable respect for the monuments of national history, of national life, is not so widely diffused as we fully expect it will one day become. We cannot but look forward to the time when the study of national antiquities will form as essential a portion of a liberal education as the study of the antiquities of Greece and Rome, of Egypt and Syria; we cannot but hope that the different classes of national remains of all kinds will find their proper place in the minds of those who aspire to be raised by their intelligence above the less cultivated mass of their fellow-countrymen, or who lay any claim to a correct knowledge of their country's history. National history can never be studied on any true and sound basis, if separated from an extended and comprehensive knowledge of national antiquities.

History and Archæology—twin sisters, fellow handmaids—if not identically the same—must no longer be treated as the adjuncts, the ornaments, the superfluities of a well-stored mind; they must be considered and treated as what they intrinsically are—moral and social

sciences. The historian must be no longer only the reader and copier of other men's books—the collector and the reporter of common rumours—the reflector of fleeting political prejudices; or, if he is, he is nothing better than the political novelist—the historical romancer—the agreeable and enticing, but unsound though plausible, party essayist of the day. If the historian would compile a work worthy of his nation, and honourable to himself, he must convert himself into the scientific student of antiquity; he must become something of an Archæologist. It will not be enough for him to peruse in the original the parchments of our Ancient Records, but he must know and feel the full meaning of that language wherein each nation writes its own annals for itself,—its earthen camps, its rude walls, its moss-grown cromlechs, its lone hoar-stones, its frowning castles, its ivy-covered abbeys, its venerable churches, its storied domestic mansions, its humble cottages. It will not now be enough for the historian that he should have the diligence and the skill to read all the Records in the Chapter-House at Westminster; he must be able to give account of that exquisite building, and of its glorious abbey itself. No man can write the history of his country that cannot feel, and understand, and fully appreciate, the various classes of its monumental antiquities.

For want of this happy combination of archæological with historical knowledge, many a laborious writer must be content to have his works soon forgotten by posterity, because superseded by something more satisfactory, and more true. It may safely be said that the greatest part of the History of England, at no very distant time, and despite certain brilliant names of our own day, will have to be written over again; while of the History of Wales, notwithstanding the labours of several industrious and philosophical students, it may be asserted that it has even yet to be commenced.

The importance of the study of antiquities is, however, hardly denied by anybody, though the number of those who are willing to undergo the labour—sometimes tedious, sometimes costly, but always most enduringly gratifying—of carrying on that study seriously and systematically, is not yet so great as the science demands. It is the fashion now-a-days for everybody to be more or less archæological; people understand and purchase pictures, and old china, and objects of *virtù*; and they also talk about pointed architecture, and old armour, and coins; and a few divaricate, some to the beauties of *faience*, and *niello*, and Majolica ware; and some even go so far as to commit themselves about prehistoric remains; some read Ruskin's rubbish; others go to Venice, Nuremberg, Granada; many subscribe to Archæological Societies, and attend their meetings! So that we are all pretty well agreed: we have some sort of pleasure, if not of faith, in Archæology; we vote it to be rather a good thing, rather fashionable—and we think it best to encourage it.

The next step, after acquiring a love and respect for objects of antiquity as forming in themselves part of the national treasures—

material tangible proofs and memorials of national history—the next step, after acquiring this kind, this class of feelings, is to endeavour to *preserve* those monuments, those records, those objects of antiquity. We all agree pretty well in this too; but it should be carefully remarked that, in this very respect, the national mind exhibits at the present moment a peculiar phase: it shows symptoms which ought not to escape our notice. Certain classes of objects and monuments are better understood than others; they are more popular, more interesting, more useful, perhaps; and they are looked after by dealers, and people come to find out that it is not the correct thing to injure, or even to neglect them. Pictures by the old masters—pre-Raphaelite productions—are so generally appreciated, so much valued, that they are sure not only of being preserved, but of being imitated. Coins are becoming safer than they were before: the ignorant peasant still sells them to the silversmith; but the latter, instead of melting them any longer, sends them to the metropolitan dealers; and they ultimately find their way into the cabinet of the collector,—sometimes, but this is rare, and often in an inverse ratio compared with their value, even into the British Museum. Old furniture may be called the pet antiquity of the day: everybody is fond of his old-oak Glastonbury chair—his Elizabethan table—his Tudor bed: one or other of these things is indispensable in any house that has any pretensions at all to be—but I need not particularize. Old-oak, therefore, is not only carefully preserved, and dearly sold, at the present day, but it is also skilfully manufactured; and one street alone in the metropolis could furnish, in the most intensely mediæval style, all the houses in any given county. Parchments and Records, having long been looked upon with a kind of superstitious dread, are also pretty safe. Who knows but that some old deed, found in a parish chest, may prove the fortunate finder to be descended from Llewelyn ap Adam, and entitle him to all the broad lands surrounding the manor house of the neighbouring squire. Instead of selling such a deed to the bookbinder, or tailor, as used commonly to be done, it is now shown to the parson, then to the lawyer, then to some county collector, and at last gets into a place of safety. Is there any man, for instance, that would stand calmly by and allow some barbarian stranger to pull down the great window of Tintern Abbey? True, it belongs to a right noble owner, who values and guards it as he ought; but still, though it be another's property, would not any injury wantonly done to it be considered not merely a county, but even a national loss? We all admit this—and facts and reasonings of the same kind—the feelings of the nation—of the intellectual portion of the nation—go quite as far as this; but they do not go far enough; and this is the very point to which I am desirous of calling your attention.

Those objects of antiquity, those classes of national remains which are not so strikingly interesting—not so generally understood—not so thoroughly appreciated, are little esteemed; and, though they are

quite as valuable, in a national and historical point of view, they are neglected, and very commonly destroyed. Objects of ancient art are appreciated and preserved with more or less of intelligence and good taste; but archaic, primæval, early, pre-historic, out-of-door, hillside, roadside monuments—call them what you will—are not understood, are not valued, are not preserved. The Roman road, the Roman pavement, the Roman villa, are still thought something of; for the giant shadow of imperial Rome still hovers over Europe, and the mighty influence of her former power is still felt—her monuments are still in some degree respected. But the earthwork or the stonework of the Ancient Briton, of the Saxon, of the Dane, is still despised. The *maenhir*—the *cromlech*—the circle—they have no voice for the multitude; they stand like the ghosts of a dim and remote epoch about which little or nothing is known; they are not objects of art; they cannot very well be removed into a man's library. "Agricultural improvement," on the other hand, is a fashionable requirement of the day; "building improvement" is a tangible proof of the strong good practical sense of the landowner; a few ounces of powder soon remove these stupid old stones; and the result is then a few square yards of ground recovered, and a dozen superficial yards of new walling put up for next to nothing! What chance have objects of this kind against the cupidity and ignorance of those that are bent on their destruction? And suppose that a long line of ancient ditches and earthworks stretches across a district, and, to those who can sift out its meaning, tells of the territorial boundaries of former states, or the wars of early tribes of men, and perhaps hands down even to the present day some historical glory of a great name;—suppose that such a work prevents the occupying tenant from ploughing his land, and forces him to keep it in grass instead of in oats or mangolds,—is this old heap of rubbish that has got nothing to say for itself—that is nothing but a heap, a mound, a dyke—and all covered with poor wiry grass, or thickset with stones—shall such a nuisance be allowed to remain any longer? The tenant—but *he* may be excused—goes to speak about it to the agent; the agent is a practical man, mainly anxious for the improvement of the estate—he has not read any early British History—(there is none worth reading that has yet been written by-the-bye)—he does not know anything about Teutons, or Belgæ, or Cymry, or Gwyddelod—it is quite evident that the earthwork is not a work of high, of fine art, and it is equally certain that the tenant is hostile to it. If he has not *carte-blanche* from the owner of the estate to do as he likes, the agent goes to the landlord—noble or commoner—who very probably has never seen the mound in question; his dogs never throw off there—he has never heard of any cocks found near it; why should he soil his hand or his mind with dirty earth, or mud, or stones? The order of destruction is forthwith issued, and a dozen men and ploughs soon eradicate the last vestige of this early work—this monument of early national life, which is despised merely because it is not under-

stood! Most commonly, however, the tenant does *not* ask the agent, or if he does, the agent does *not* ask the landlord; and the earthwork is destroyed before even its existence is suspected.

Do not suppose that I am speaking of imaginary cases—fighting with shadows: witness all the county histories that have ever been written; witness all antiquarian transactions; witness the pages of our own *Archæologia Cambrensis*, for proofs of this destructive spirit being still most active against early stone and earthen works. Did we not, when at Llandeilo, find at Carn Goch men who had just been carting away stones from it for their walls? Did not the farmers round there come forward to tell us how they remembered the houses being built or repaired from those pre-historic mounds? Did they not say how they remembered the great upright slabs of the entrances carried away for the steps of such and such a place? What mean all those fallen cromlechs—thrown down *because they were superstitious*—if not blasted or buried? What means that ancient inscribed stone used as a gate post?—that other as a stepping-stone across the brook? Is there not many and many a camp all over the land with roads cut through its mounds—with its ditches nearly obliterated? Yes: but then these are unknown, private, unimportant objects—hardly worth preserving! Nobody knows anything about them, nor misses their loss! Only show us some really national monument—some Stonehenge, some monument or earthwork, to which any positive piece of history or poetical tradition is attached—something that bears a man's name, with something like a probable date—and the case would be far otherwise! No agent, no landlord, would think of injuring such a thing as this—at least at this present day! It might have been done in your grandfather's time, but then there were no archæological societies. It was altogether a different thing *then*: we are bound to make allowances and respect our grandfathers, even if they did not know how to value the works of their earlier ancestors! All that is gone by! And at the present day such destruction would be purely and simply impossible!

Alas! alas! were there not till within the last few years those graves by the side of the Roman road over the Merionethshire mountains, going from Ffestiniog to Llanrwst—the Beddau Gwyr Ardudwy? were they not then, some dozen of them, all perfect with their stones? did not they perpetuate the memory of an old poetically historic tradition? did they not mark the slaughter of those who stole away the maidens? Oh, no! They were *Roman* graves! Were they indeed? Ought they not therefore to have been preserved? But the tenant wanted to build a wall! What, are there no stones on that mountain side? Where are these graves now? Not one remains!

Yes, but all this refers to some years ago: the thing is, would such profanation of an historic monument have been perpetrated in Wales now—within the last three or four for instance?

Alas! alas!—Offa's Dyke!—

Well, then, the upshot of the matter is this, that whether through

ignorance or whether through neglect, the early stone and earth works of this country are still not understood, not appreciated, not protected as they should be; and it is therefore peculiarly the duty of our Association to point out this circumstance, and to impress on all who belong to us, all who hear us, all whom we can influence—the duty of preserving these early proofs of early national life—these early materials of early British history—these still surviving records of our remote ancestors. British history has still to be examined, elucidated, worked up, and written: till that is done, every one of these works—these obscure remains—has a decided value. Everybody, who allows one of them to be injured, does what he can to remove a proof of our early history, of our early national life—does what he can to impede, instead of promoting, the study of national and historical antiquities.

The preserving action, however, must come down from the more intellectual to the less enlightened classes of society—from the noble to the peasant. If the great landowners could be induced to take a real and active interest in the early antiquities of their estates, the agents would follow their example, the tenants would be influenced by the agents, the labourers by the tenants: and this wanton destruction of early national monuments would not be so often heard of. I am convinced that the proper persons to commence the action are the landowners—the great and noble proprietors of the land. If they made it an imperative and invariable rule for their agents never to allow of any obliteration or destruction of early works, without first reporting and consulting with themselves; if agents would only take the trouble to inspect their land, and ascertain what kind of monuments existed on it, and, if any were found, if they would only apply for information as to their value to some competent person (and there are 300 members of our own Association banded together “for the study and preservation of national antiquities”); if tenants would only reflect that they are in fairness bound to consult their landlords before they make any alterations on their premises, much would be done towards staying the mischief. We cannot, perhaps, remedy the past; but we may, by proper care and foresight, do much towards preventing such evil for the future!

In a neighbouring nation—in Denmark—the monarch himself is perpetual President and Chairman of the Antiquarian Association. His Majesty is often present at their sittings, takes a part in their discussions, and is a most accomplished and learned antiquary. There, in a land peculiarly rich with early remains of all kinds, these remains are properly valued and carefully preserved. But shall not we ourselves try in this, our own dear old country, to emulate so good an example? Have we not the honour of having at the head of our list of members that Prince, who is so nearly and dearly attached to the illustrious Lady that graces the throne? Ought we not to have within our ranks that young Prince who derives his title from the very land to which we belong? Have we not most of the



noblemen and gentlemen of the Principality among our most active and warmest friends and supporters? Surely an appeal to them, to protect all the early monuments on their lands, ought not to be made in vain! Surely they know the value of these mute, yet enduring, records of ancient British national life! Surely they will take effectual steps to prevent the recurrence of such demolitions as all true antiquaries have deplored, hitherto in vain!

If we are in earnest about the *study* of our national monuments, let us prove it by the care with which we have them respected and *preserved*!—I am, &c.,

AN ANTIQUARY.

### EARLY IRISH AND WELSH BUILDINGS.

*To the Editor of the Archæologia Cambrensis.*

SIR,—My attention has been directed to a letter signed “An Antiquary,” in the October Number of the *Archæologia Cambrensis*, 1859, calling in question an assertion of mine, which appears as a note to my Memoir on the Early Irish Buildings preserved in the County Kerry, at Fahan, and published in the Journal of the Archæological Institute, No. LVII., p. 22.

I beg to say that the statement there made with reference to the authenticity of the Welsh poem (it should have been called a tale) referred to, is clearly a misconception on my part of a hasty conversation which I had with the Rev. Dr. Graves, on the morning of the day on which I brought this Memoir before the Ethnological Section of the British Association, during its meeting in Dublin. I should not have stated that the poem referred to was of undoubted authenticity.

For the first time since the occasion alluded to I have had an opportunity of referring to this poem, or tale. It is published by Mr. Taliesin Williams (*Ab Iolo*) amongst the *Iolo MSS.*, for the Welsh MSS. Society, 1848, and is headed, “Tale, The Account of Caradoc.”

In this occurs the following passage:—“After burning the woods as above mentioned in the territories of Bran and his Cymry, there was such a scarcity of timber that they had not materials for building houses, and from that arose the proverb, ‘It is easier to find a carpenter than materials,’ . . . . in consequence of which the Cymry were obliged to build their houses of stone, and these houses were constructed in the form of a stack of corn, or hay, or the form of a bee-hive, being round, gathered together at the top instead of a wooden roof, with a hole for the smoke in the centre over head, as may be seen in the ruins of those houses that are to be found to this day on the mountains and in uncultivated places.”—p. 599.

The romantic tale from which the foregoing extract has been made is, from internal evidence, clearly not of “undoubted antiquity,” and it would be “absurd” to assert that it was. But yet the description given in it of the rough circular stone house is so perfectly applicable to that of an ancient Irish cloghaun, that it well merits the antiquary’s attention.



It appears to me that the "Antiquary" never saw one of these Welsh circular stone bee-hive houses; and it is quite clear that Dr. Graves committed no absurdity in asserting that the early Welsh remains, such as are referred to in this tale, have been erected after the type and fashion of the ancient Irish cloghauns.—I am, &c.

GEO. V. DU NOYER, M.R.I.A.

Royal Irish Academy, 19, Dawson Street, Dublin,  
10th January, 1860.

### WELSH CONFISCATIONS.

*To the Editor of the Archæologia Cambrensis.*

SIR,—The founder of the almshouses at Cerrig-y-drudion was the well known Judge Price, of Foxley, in this county, an ancestor of the late Sir Robert Price, who died two years ago, and who for nearly forty years represented this city and county in Parliament.

His biography, including his speech in Parliament against the grant to the Earl of Portland of the lordships of Denbigh, Bromfield, and Yale, and other lands in the Principality, as well as his will, under which the almshouses at Cerrig-y-drudion were endowed, with other interesting matters connected with this great man, may be found in a volume, published in 1734, entitled, *The Life of the Late Honorable Robert Price, Esqre., one of the Justices of His Majesty Court of Common Pleas*. I believe, however, the volume was published for private circulation, and is scarce. I shall be happy to afford any information therefrom to a "Welsh Jacobite."

I remain, &c.,

JAMES DAVIES.

Hereford, 24th January, 1860.

[Our correspondent will do well to turn to Pennant's *North Wales* for a succinct account of Baron Price. We have recently seen, in the Pennant Library, at Downing, an admirably engraved portrait of this eminent judge, by Vertue, from a picture by Kneller. He is represented as a noble-looking man, in his robes as a Baron of the Exchequer.—ED. ARCH. CAMB.]

### CELTIC INTERMENTS.

*To the Editor of the Archæologia Cambrensis.*

SIR,—I beg leave to send you what I consider an important note connected with my *Burial Paper* upon the Cromlech, and I regret that I had not stumbled upon it when I wrote it. It would at once have refuted our esteemed President's remark, that he had not witnessed when in the East and Judea anything of the kind, the sepulchres being in caves of rocks. This might have been the case at the period to which the Bishop referred, but it does not disprove the fact that, at I suppose a *much* earlier period, the llech, or cromlech, sepulture was used. The extract I subjoin is from a Latin translation by the Maronites from the Arabic, *vide Benjamini Itinerarium*, p. 47.

"At vero *Bethlehem*, locus videlicet ille in quo natus est Christus,

distat ab Hierosolymis sex millibus passuum et e media via ista habetur Sepulchrum Rachel, matris Joseph & Benjamin, filiorum Jacob quibus salus.

"*Huic Sepulchro duodecim sunt lapides impositi IMPENDET QUE TESTUDO lapidea concamerata,*" &c. Translated, that is to say,— "Bethlehem the place where Xt. was born, is distant from Jerusalem six miles; and in the middle way there stands the Sepulchre of Rachel, the mother of Joseph and Benjamin, the sons of Jacob, upon whom be health.

"Upon this Sepulchre twelve stones are placed, and upon them hangs an *arched covering* stone."

Nothing can be a plainer description than this of a cromlech. This extract is from a curious and learned book (in my possession), compiled by a chaplain of Christchurch, Oxford, and printed in 1684.

I remain, &c.,

JOHN FENTON.

Bodmor Lodge, 7th January, 1860.

#### CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.— ANNUAL MEETINGS.

*To the Editor of the Archæologia Cambrensis.*

SIR,—All members of our Association will, I am sure, agree with me that our officers are deserving of much credit for their exertions to make our Annual Meetings so useful and so agreeable as they have generally proved. And yet there are two or three points in which it seems to me some improvements are required. I do not bring them forward in any spirit of fault-finding, but with a sincere wish to aid our officers, and to promote the general interests of our Society.

1. Before any Annual Meeting takes place, some persons should be specially appointed (among the local antiquaries if possible) to get up accounts of the different buildings, &c., to be visited, and to be prepared with a kind of explanatory lecture, delivered on the spot, when the members of the excursions are assembled. Whoever was present at Cardigan will remember Mr. Clarke's admirable lecture on Cilgerran Castle in its court-yard; something of this kind should be got up for every object visited during the excursions, not for the Evening Meetings alone, but for delivery in presence of the monument itself, whatever it may be, castle, church, or cromlech. This should be made an invariable and indispensable regulation.

2. Sufficient justice is never done to the really excellent collections of antiquities, of all kinds, which we have been so fortunate as to get together in our Local Museums. It should be the duty of some officer of the Association to deliver a lecture, *in the Museum*, on the general character of its contents; and the Association should devote a specific time to this purpose, the same as for an Evening Meeting.

3. The financial and administrative business of the Association is not conducted with sufficient precision and deliberation by the General Committee. This body should hold its meetings not in the evenings,

but in the mornings; and should not rattle through the very important business intrusted to it with so much haste as has been sometimes witnessed. I do not mean to say that our business is on the whole badly done, but it is certainly gone through too hastily—often informally; and, at all events, such a practice may degenerate into dangerous neglect.

4. Our excursions are generally too comprehensive. Instead of contenting ourselves with seeing a few things well, we go and hunt up all the country in order to visit many things imperfectly. The Local Committees are to blame for this; their plans are often spoiled by the kind desire of showing strangers the greatest possible number of their remains. I think our practice may be amended in this respect.

5. Our Evening Meetings in Town and County Halls are rather too stiff; we never form a very numerous body; and something like a *conversazione*, or *soirée*, or tea party, in the assembly room of an hotel, would answer all our purposes, would be more manageable, and would be much more comfortable, as well as agreeable to the ladies.

I remain, &c.,

Feb. 1, 1860.

AN OLD MEMBER.

### ROBERT, ABBOT OF BARDSEY.

*To the Editor of the Archæologia Cambrensis.*

SIR,—Some weeks since I sent to the Editor, for insertion in the *Archæologia Cambrensis*, a remarkable deed from Robert, Abbot of Bardsey, receiving, under the spiritual protection of the abbey, Meuric Vychan, of Nanney, his wife, his parents, and his issue. This deed reminds me of a passage in Sir John Wynn's *History of the Gwydir Family*, where he observes that certain persons, whose names he gives, descendants of this Robert the Abbot, who was lineally descended from Prince Owen Gwynedd, were his (Sir John Wynn's) "three pencenedl," heads of his house, "because they are descended of Church nobilitie." Now it appears in very many of the Welsh pedigrees that the abbot *had* issue, but I can nowhere find who his wife was; nor any mention of a wife. Can any of your correspondents offer a suggestion why this is? It cannot be supposed that those whom Sir John Wynn names as the chiefs of his ancient house, were descended from *illegitimate issue* of this holy man. Is it not probable, then, that the abbot was married, and had had issue born to him, that he lost his wife, and afterwards entered into holy orders; but the Welsh heralds, not liking to show that a person holding so high a position in the Church had ever been married, omitted all mention of her, though her descendants it was not so easy to keep out of sight? We can scarcely, I think, believe that down to so late a period the Welsh Church refused to acquiesce in the Romanist doctrine of the celibacy of the clergy.—I remain, &c.,

1860.

W. W. E. W.

## Archæological Notes and Queries.

**Note 49.—TAL Y LLYN, MERIONETH.**—I have been informed by the late Mr. Turnor, of Pool Park, Denbighshire, that the Valuation of the Tithes of Tal y Llyn, Merioneth, *an early document*, is in the custody of the Bishop of Lichfield, the impropriator; if so, some of our English members would do well to look into this valuation when they next visit Lichfield. Many curious particulars might be gleaned from it. J.

**N. 50.—GOLD RING, TRAWSFYNYDD.**—Some years ago a plain, but very massive, gold finger ring was found near Trawsfynydd. On the inner side it bears the inscription *FEARE GOD*. According to local tradition some non-juring bishop was buried hereabouts, in the time of William III., or Queen Anne; and it is supposed that this ring belonged to him. Is anything known on this subject? Information is desired. J.

**N. 51.—THE IRISH AT BARDSEY.**—It is stated that there are now living some very old persons on Bardsey Island, who can remember their fathers saying that Irish freebooters often landed on the island in their days, to pillage the crops, cattle, and goods of the inhabitants. Are any traces of this tradition to be found among the records of the courts of justice in North Wales? T.

**Query 100.—LACTUALS.**—Every benefice within the diocese of St. Asaph pays an annual sum of money to the bishop, under the title of *Lactualia*. What is the precise *legal* meaning of this term? and does the same practice exist in other Welsh dioceses? O.

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## Miscellaneous Notices.

**ARCHÆOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND.**—The next Annual Meeting of this Society will be held at Gloucester, from July 24th to July 31st. The place seems to us very judiciously chosen; and we recommend all our brother antiquaries, who can spare the time, to attend the meeting.

**RHYMNEY CHURCH, MONMOUTHSHIRE.**—We are sorry to hear that, in the recent repairs of this church, the style and design of the old roof have not been adhered to for the new one. This new roof is poor in comparison with what it is put up instead of; whereas it would have been easy to follow the lines of that which, though old, was decidedly good in character. In all restorations of mediæval buildings it should be a sacred rule for modern architects not to obliterate the

for the present with the following passage, shortly following upon the above :—

“These cases of approximation are significant, though few; but all the glosses accessible are not many. The only inference he can draw from them is, that when the Saxon invasion divided the Britons of Wales from those of the South and West, the language of the former suffered changes which did not affect that of South Britain in an equal proportion; that the Welsh became a separate dialect, while in Brittany and Cornwall a language remained in use more nearly representing that from which the ancients drew the Gallic words which they occasionally inserted in their writings. The writer would be much gratified if what he has hinted here should induce a competent Celtic scholar to examine the glosses we have, and to search for others that are probably in existence, though unknown.

“At the epoch when the Ordinalia and Mount Calvary were written, the writer believes that Cornish was as free from admixture of English, as the Welsh is at the present day. A patriotic Welshman, or a foreigner who reads a Welsh book, may demur to this statement, when he sees the number of English words in the pages of the Ordinalia; but on a closer investigation, he will find that most of these English words appear in whole phrases, that they are generally quotations or asseverations used ornamentally by the speaker, much in the same way that French was dragged in, right or wrong, by the fashionable characters in some of our old plays. He will also find that such quotations do not appear in the Poem of Mount Calvary, which was probably of the same age. It must also be remembered, that a Welshman has always before him a pure and ancient literature for his guidance and imitation, enabling him to select a Celtic word for his ideas in writing, when in speaking he might have used an English synonym; that a Cornish writer had no such model, but that he probably wrote for the vulgar only, and would prefer an English word if he thought it would be better understood; perhaps he might wish to display his superior knowledge. Public notices printed at the present day in Wales for the information of the people, such as may now and then be seen in the larger Welsh towns, will be found to have as many English words incorporated as we meet with in the early Cornish Poem.”

*(To be continued.)*

SOME ACCOUNT OF LLANDAFF CATHEDRAL, &c. By the BISHOP OF LLANDAFF. (Second Edition.) 1 vol. 4to. London: Rivingtons. 1860.

This handsome volume is worthy not only of the author, but also of the venerable building to which it refers; it is just the book that we required to finish the story of Llandaff Cathedral, and to do justice to that happy movement which at the eleventh hour prompted so many persons to come forward and join in the good work. We had previously known most of the material points of the history of this cathedral, of its spoliation, of its neglect, of its *quasi*-desecration, of its restoration; but the present bishop has collected all the historical facts into one convenient conspectus, and has illustrated them thoroughly well, so that, now, members of our Association are fully in possession of all that is really wanted to be known about the building.

We do not purpose to review this book with the object of making known its contents—we are most of us acquainted with them already;

but we cannot debar ourselves from the pleasure of making a few observations upon it. And, in the first place, the account is written lucidly and systematically, plainly and scholar-like; there is no *verbiage* in it; it is simple and satisfactory. In the next, the illustrations are excellent; one of them in particular, a view of the ruined nave by moonlight, executed by Miss Ollivant, is most effective. Another, the outline sketch of the Cathedral of Llandaff in 1734—considered as the *ne plus ultra* of ecclesiastical architecture—is uncommonly curious; it is an exact measure of the taste and feeling of that day. Let us congratulate ourselves that we live a century later! And yet it has always struck us as a peculiar anomaly that Wood, who really was one of the first architects that England has produced, should have so completely failed, even in this *cheap* design, which the parsimony of a caputular body imposed upon him. His works at Bath are among the very finest national monuments that England possesses of the modern Italian style—the Circus is unequalled by anything in this country—the north side of Queen Square has no rival in London—the Exchange at Bristol, the internal court we mean, is of extreme beauty; we confess that the Pump Room at Bath is *not* perfection; so, certainly, Llandaff Cathedral, *à la Wood*, was the very bathos of the architect's taste; it is a positive anomaly. We never could make out how a man of such talent designed such an abominable abortion! It is gone however! we cannot say "*peace be to its memory!*" it is deserving of our heartiest execrations!

And so also is that horribly sordid, and we had almost said dishonest, spirit that pervaded the official guardians of the cathedral, even from before the great spoliation down to our own times. It is worthy of all abhorrence—a bad specimen of a bad spirit—not the *only* one in this country! Just as much as we anathematize this, so would we canonize the memories of those who have been the renovators of this sacred pile. From Dean Bruce Knight to Dean Williams—from Bishop Copleston to Bishop Ollivant—all are worthy of gratitude and respect for the noble spirit they have manifested. Nor are the laity less deserving of praise; they have come forward right generously, and they will not cease to stand to the work till it is finished.

Here, however, another subject of wonder strikes us. Is there no family, no individual, in Wales, in England, that would consider it an *honour* and a *privilege* to be allowed to rebuild a cathedral single-handed? Is there no man of some £40,000 a year who would deem it honourable for his name, and for his children after him, to have it said that he had rebuilt Llandaff—by himself—alone? Is the admiration of contemporaries, is the gratitude of posterity, so cheap, that the disbursement of one year's income, spread over ten years, would not be a good *political*, as well as moral investment? Title for title, surely the fame of the rebuilder of a cathedral would be as good as that of being M.P.—much more valuable than that of a peerage given as a reward for long party services, or as a bribe for consenting to abstain from party pillage!



There are two other Welsh cathedrals which require rebuilding from the very foundations, not in poor neighbourhoods; and the fourth, which really is in a poverty-stricken county, calls urgently for extensive repairs. Are there not three Welshmen of sufficient means and generosity to come forward and arrogate to themselves the honour of restoring from their own unaided resources these houses of God?

We observe the bishop devotes the proceeds of the sale of this second edition of his book (it costs only fourteen shillings) to the purchase of an organ, and the establishment of a choir at Llandaff; and we earnestly trust that the members of our Association will aid his lordship in so generous and praiseworthy a design.

THE CHARITY OF THOMAS HOWELL, A.D. 1540. By THOMAS FALCONER, Esq., Judge of County Courts. London: Reynell. 1860.

This is a very curious and interesting publication, we mean to the antiquary as well as to the educationist, and the jurist. It is only in so far as it concerns local history that we can notice it in these pages; the main body of its contents, referring to the nature and the administration of a charitable bequest, would be interesting to the lawyer, not to the archæologist. Still even the latter cannot avoid feeling alive to the subject, inasmuch as it affords another instance of a bequest made for certain good and charitable purposes coming ultimately to be devoted to others of rather a different nature. It was impossible for any antiquary, and especially a legal or historical antiquary, not to feel much excitement during the late proceedings of the Royal Commissioners for the remodelling of Oxford and Cambridge. Time-hallowed and legally confirmed institutions were then handled with all the ready roughness of modern popular legislation; and in this present instance, as in many others, the Court of Chancery, like a Star Chamber revived—and the Legislature itself in the form of a special Act of Parliament—have interposed their authority between a wealthy London company and certain persons of the “little unknown” in Monmouthshire and Wales; rescuing a fine estate from one party, and applying it in a manner that the latter, if they have any *bonâ fide* right under the beneficent testator’s will, may reasonably demur to.

In this pamphlet, written by a learned member of our Association, there is much to interest not only the special but also the general archæological reader. One of the chief things to be noticed is the testator’s will, which is decidedly worthy of being put on record once more, even in our own pages. It is as follows:—

“Thomas Howell, by his will dated in 1540, and made by him during his residence at Seville, bequeathed as follows:—

“‘Item, I comaunde myne executours that I leve in *Syvell*, that incontynent, after my deathe, they doo send to the citie of London 12,000 duckats of gold, by billes of cambio, for to delyver to the House called Draper’s Hall—to delyver theyme to the Wardeynes thereof; and the said Wardeynes, so sone as they have receyved the same 12,000 duckats to buy therewith 400



hair-pins, needles, needle-cases, tweezers, bosses, studs, badges, prick-spurs, hawks' bells, finger-rings, ear-rings, coins, pilgrim signs, personal seals, spatulæ, knives, whistles, coffer handles, keys, arrow-heads, pheons, cross-bow bolts, spoons, spindle whorls, fish-hooks, whetstones, belt-hasps, strap-tags, beads, crucifixes, Roman scissors, mediæval chatellaines, skewers, badges, nails, weights, horse trappings, axes, a gigantic comb, a musket rest, tobacco pipes, workmen's tools, flint arrow-heads, monastic seals, ear-picks, hinges, hand-bells, javelins, remains of extinct animals, &c. A few of the objects exhibit traces of coloured enamel. Several of the most interesting have been brought to light within the last three years; some of them extremely primitive in construction, and others displaying a high degree of artistic skill. Within a few perches of the site where all of them were found, there are extensive remains of a submarine forest; and also distinct evidences of an artificial plantation. The whole collection is remarkable for its extent and variety, as well as for the peculiar conditions under which it has been procured. A full account of these valuable remains is about to be published by the Rev. A. Hume, LL.D. It will be in one volume, 8vo.; and will be illustrated by about thirty plates and a map, and the price to Subscribers will be only twelve shillings.

**DESTRUCTION BY FIRE OF THE KING OF DENMARK'S COLLECTION OF ANTIQUITIES.**—We are sure that all good antiquaries will lament the loss of that invaluable collection of northern antiquities which was the chief ornament of the Royal Palace of Fredericksborg, near Copenhagen. The accident is thus related:—"The fire first commenced in the chimney of the billiard-room, and first showed itself, about two o'clock in the morning, by a strong eruption of smoke. Awakened by the smell, one of the aides-de-camp, who slept in the room over, went and informed the king. His Majesty would not at first believe in the existence of any serious danger; but, in an hour after, the fire, which had been making its way among the woodwork of the old edifice, burst out with frightful fury. The king went down into the court-yard, and directed in person all the operations, while repeated dispatches were sent off for assistance from Copenhagen. From the distance, however, of the Palace from the capital, nearly five miles, all hopes of saving the building had vanished before any aid could arrive. To add to the difficulties, the lake on which the palace is situated was frozen over, and much time was lost before it could be broken, and the pipe of the engine had not been at work many minutes before that also burst. The large carved door of the chapel, the silver altar-piece, and the pulpit, were saved; but the greater portion of the pictures, and the superb collection of antiquities, which have taken twenty-five years to collect, have been destroyed. Four persons were killed by the falling in of the chapel, and several others seriously injured. The king remained to the last on the scene of destruction, and in the evening went to Copenhagen. The civil and military authorities waited on His Majesty, at the Palace of

Christiansborg, to express their condolence on the catastrophe. The diplomatic body also deputed one of their members to wait on His Majesty for the same purpose. The king has ordered the conservators of the museums of Copenhagen to proceed to the scene of disaster, in order to collect any objects of value which may have escaped the flames." His Majesty, as one of the most learned and indefatigable archaeologists of our day, is sincerely to be condoled with, for the loss is irreparable! We have here another warning of the danger that attends the heating of libraries and museums; surely the attention of architects cannot be too seriously called to the subject.

### Reviews.

THE ANCIENT CORNISH DRAMA. By EDWIN NORRIS, Esq., Sec. R.A.S. (Second Notice.)

We return to this important work at the earliest available opportunity, and with interest, not only undiminished, but greatly increased, by more leisurely perusal and study of its contents. In our former review we gave a general idea of the nature of the dramas themselves, and of the MSS. from which they have been printed. We do not purpose, even in this present notice, quoting anything from the dramatic portion of the book, but shall still request our readers to follow us with the Appendix. Without intruding upon their attention by any superfluous remarks of our own, we think that we shall be discharging our editorial duties more satisfactorily by quoting copiously from the book itself. And here a curious portion of the subject is treated of under the head of "*Representation of the Dramas*"—the passages quoted below being worthy of the most careful perusal by all Cambrian and Breton readers; because, though the former have nothing of the same kind to produce, the latter will find themselves quite at home, and will readily understand all about it. In Wales, and Scotland too, as far as the drama is concerned, all is gloom and ignorance; in Brittany and Cornwall, cheerfulness and intelligence have prevailed, and still exist. A modern Welsh or Scottish peasant—we had almost said one of the middle-class in the agricultural districts—is so surrounded with a peculiar moral atmosphere, that the drama is, to him, an abomination in every form. It was not so in Cornwall, as these volumes attest; nor is it so now in Brittany, where dramas, sacred and secular, are still in full vogue. But, to proceed with Mr. Norris's observations on the manner and plan of representing these dramas: he observes,—

"We have no notice of the performance of the Cornish plays earlier than that of Richard Carew, whose survey of Cornwall was first printed in 1602. In his time they were played in regular amphitheatres, and the account he

gives is well worth extracting, as it affords a vivid picture by one who was in all probability an eyewitness, nearly three centuries ago. 'The Guary miracle, in English, a miracle play, is a kinde of Enterlude, compiled in *Cornish* out of some Scripture history, with that grossenes which accompanied the *Romanes vetus Comedia*. For representing it, they raise an earthen Amphitheatre in some open field, hauing the Diameter of his enclosed playne some 40 or 50 foot. The Country people flock from all sides, many miles off, to hear & see it: for they haue therein, deuils and deuices, to delight as well the eye as the eare; the players conne not their parts without booke, but are prompted by one called the Ordinary, who followeth at their back with the booke in his hand, and telleth them softly what they must pronounce aloud. Which maner once gaue occasion to a pleasant conceyted gentleman, of practising a mery pranke: for he vndertaking (perhaps of set purpose) an actors roome, was accordingly lessoned (beforehand) by the Ordinary, that he must say after him. His turn came: quoth the Ordinary, Goe forth man, and shew thyselfe. The Gentleman steps out upon the stage, and like a bad Clarke in scripture matters, cleauing more to the letter then the sense, pronounced those words aloud. Oh (says the fellowe softly in his eare) you marre all the play. And with this his passion, the Actor makes the Audience in like sort acquainted. Hereon the promptor falles to flat rayling cursing in the bitterest terms he could deuise: which the Gentleman with a set gesture and countenance still soberly related, vntill the Ordinary, druiuen at last into a madde rage, was faine to giue ouer all. Which trousse, though it brake off the Enterlude, yet defrauded not the beholders, but dismissed them with a great deale more sport and laughter, then 20. such Guaries could haue afforded.'<sup>1</sup>

"Dr. Borlase, who wrote a century and a half later than Carew, mentions the amphitheatres in which the *Cornish* dramas were represented, and describes in detail two of those places, which were popularly styled Rounds, one in the parish of St. Just, near the Land's End, and the other at Piranzubuloe; illustrating his description with plans drawn to a scale, shewing that Carew had by no means exaggerated the dimensions of these theatres, or rather had seen only the smaller specimens. The following is extracted from Borlase's *Antiquities of Cornwall*:<sup>2</sup> 'In these continued rounds or Amphitheatres of stone (not broken as the cirque of stones erect) the Britans did usually assemble to hear plays acted, to see the sports and games, which upon particular occasions were intended to amuse the people, to quiet and delight them; an Institution (among other Engines of State) very necessary in all Civil Societies: these are called with us in Cornwall (where we have great numbers of them) *Plân an guare*; viz. the level place, or plain of sport and pastime. The benches round were generally of Turf, as Ovid, talking of of these ancient places of sport, observes—

In gradibus sedit populus de cespite factis,  
Qualibet hirsuta fronde tegente comas.

"We have one whose benches are of stone, and the most remarkable monument of this kind which I have yet seen; it is near the church of St. Just, Penwith, now somewhat disfigured by the injudicious repairs of late years; but by the remains it seems to have been a work of more than usual labour and correctness. [Here a plate is referred to, which accompanies this account.] It was an exact circle of 126 feet diameter; the perpendicular height of the bank, from the area within, now seven feet; but the height from the bottom of the ditch without, ten feet at present, formerly more. The seats consist of six steps, fourteen inches wide, and one foot high, with one

<sup>1</sup> Carew, fol. 71<sup>b</sup>.

<sup>2</sup> Second edition, p. 207.

on the top of all, where the Rampart is about seven feet wide. The plays they acted in these Amphitheatres were in the Cornish language, the subjects taken from Scripture History, and "called Guirimir, which Mr. Lhuyd supposes a corruption of Guari-mirkle, and in the Cornish dialect to signify a miraculous play or interlude. They were composed for begetting in the common people a right notion of the Scriptures, and were acted in the memory of some not long since deceased."

"In a note, the last few lines quoted are stated to be from Bishop Nicholson's Letter to Dr. Charlett, dated November 14, 1700, in the possession of Mr. Ballard, of Magdalen College, Oxford.

"The Rev. Geo. Hadow, vicar of St. Just, has very kindly favoured me with a notice of the amphitheatre above described by Dr. Borlase:—'This old structure still remains in St. Just Church town, close to the principal inn; the clear outline of the circus is quite apparent, being formed externally by a stone wall of about four feet perpendicular height, whilst a green bank slopes inwards; there is now no outside ditch, nor are there any steps. It is the usual resort of all the idle boys of the town to play their games, and a path-way leads right through it from the town to the marketplace:—no one can pass through that part of the town, or go to Cape Cornwall without seeing it, though it has been sadly neglected as regards any repairs.'

"Another amphitheatre of larger dimensions is figured and described by Dr. Borlase in his Natural History of Cornwall, published in 1758, where he gives an elaborate account of the ancient dramas contained in these volumes. After some detail, commencing at p. 295, he says, 'The places where they were acted were the *Rounds*, a kind of amphitheater, with benches either of stone or turf. Of the former sort that exhibited in the Antiquities of Cornwall (p. 196, Pl. xvi. fig 1.) served this purpose; but a much larger one, of higher mound, fossed on the outside, and very regular, is the amphitheater in the parish of Piran-sand, which, as it has some peculiarities, I have planned with the following references.'

"A plan of the amphitheatre is given in the work, exhibiting a perfectly level area of 130 feet diameter; this was surrounded by a continued earthen mound, eight feet high, having seven turf benches on the inside; the top of the mound or rampart was seven feet in width. A peculiar feature of this Round was a pit in the area, described as 'a circular pit, in diameter thirteen feet, deep three feet, the sides sloping, and half way down a bench of turf, so formed as to reduce the area of the bottom to an ellipsis:' this hollow was connected with the circular benches by a shallow trench four feet six inches wide, and one foot in depth; the length is not given in the text, but the scale shews it to have been forty feet: where it reaches the side, a semicircular breach about ten feet in diameter is made in the benches. Borlase suggests that the hollow pit might have generally served for representing Hell, and that in the drama of the Resurrection it might have served for the Grave. The trench he conjectures to have aided in representing the Ascension, but he does not clearly shew how this was done.

"These extracts will allow us to figure to ourselves the scene and the performance of Cornish Mystery-plays: the bare granite plain of St. Just, in view of Cape Cornwall, and of the transparent sea which beats against that magnificent headland, would be a fit theatre for the exhibition of what in those days of simplicity would appear a serious presentation of the great History of the Creation, the Fall, and the Redemption of Man, however it might be marred occasionally by passages of lighter, or even of ludicrous character. The mighty gathering of people from many miles round, hardly showing like a crowd in that extended region, where nothing ever grows to limit the view on any side, with their booths or tents, absolutely necessary

when so many people had to remain three days on the spot, would give a character to the assembly probably more like what we hear of the so-called religious revivals in America, than of anything witnessed in more sober Europe. No doubt there was a good deal of readiness for sport and merriment, as there is generally in all large bodies of men assembled for receiving impressions rather than for action; but in times of less refinement, transitions of feeling are proportionately more rapid, and the comic parts of the drama would afford scope enough for laughter and mirthful excitement. The ludicrous scene described by Carew, where the Ordinary, whom Borlase calls the chief manager, was excited to violent rage by the indecorous behaviour of a performer, is a proof that in general good order was maintained. We may assume on the whole, that the representation of the Mysteries was more suitably made under circumstances like these, than with cumbrous machinery in the crowded streets of a city."

We have malice enough to suspect that some of our friends, after reading what we have just quoted, may at once be inclined to modify their opinions about "druidic circles," and to declare their long latent suspicion as to many of our lone mountain circles, raths, and other similar inclosures, having been originally used as "play-places," and spots of joyous assembly. Theory for theory, we are not disposed to quarrel with them. The assumption of circular inclosures being indicative of popular assemblies for pleasure, as well as for politics or religion, has nothing peculiarly improbable in it. It is certainly more consonant to reason than all the trash of modern bardism, and eisteddfodic absurdity. For all this, however, we doubt the possibility of any place of representation of mediæval dramas being proved to exist within the Principality; and this is the point in which Wales differs from Cornwall and Brittany. Antiquaries, however, will do well to bear all this in mind; and perhaps, at some future period, that obscure, unread corner of our Journal, where "*Notes and Queries*" are crammed, may bear traces of an over-inquisitive mind panting for information about the circular drama of Wales. What if it should be found that Welsh dramas were performed "four-square," or "three-cornered," like the famous but difficult triangular duel?

Mr. Norris, in the next portion of the Appendix, attacks the much controverted point of language; and this part of his work will be of greater value than any other to some of our readers. He opens thus:—

"The Cornish is one of the Celtic languages; these are divided into two distinct classes, which may be conveniently called the Cymric and the Gaelic. The Gaelic class includes the Irish, Scottish, and Manks languages; the Cymric comprehends Welsh, Cornish, and Armoric: the two classes differ from each other perhaps as much as Latin and Greek. Of such notions as must necessarily exist in all human communities, a proportion may be found represented by words common to Gaelic and Cymric, as large as of those common to Latin and Greek; and the paradigms of the verbs, together with other grammatical relations, have a like analogy in the two classes of language respectively: the alleged absence of declension in the Cymric class, which appears to separate it from the Gaelic in so trenchant a manner, is removed by the existence of a genitive case in Cornish, in exact analogy with Irish, a fact mentioned by Lhuyd more than a century and half ago, but hardly

noticed.<sup>3</sup> It may be asserted without hesitation that the Cymric was separated from the Gaelic before the division into Cornish and Welsh was effected : and the writer is of opinion that the Cornish is the representative of a language once current all over South Britain at least.

"In the Gaelic class the Irish and Scottish may be called one language ; they differ from each other little more than English does from Lowland Scotch, and a student who reads one will find little difficulty with the other : Manks appears to be a corrupted and uncultivated Irish, of which O'Donovan says in the Introduction to his Irish Grammar, p. lxxx, 'An Irish scholar would find it difficult to understand a Manx book without studying the language as a distinct dialect.' Of the Cymric class, the Welsh differs from the two others as much as French from Spanish, while Cornish and Armoric stand in a closer relation ; these resemble each other more than Dutch and German, as much perhaps as Portuguese and Spanish, but not so closely as Irish and Scottish. In spite of statements to the contrary, the writer is of opinion that a Breton, within the historical existence of the two dialects, could not have understood a Cornishman speaking at any length, or on any but the most trivial subjects ; he is himself unable to read a sentence in Armoric of more than half a dozen lines without the help of a dictionary. Mr. Scawen, near the close of the seventeenth century, made a similar remark, as quoted in the Preface to Pryce's Vocabulary : he observes, 'Words of one another, 'tis true, all those three sorts of people [Welsh, Cornish, and Bretons] do understand alternately (mutually?) ; not all, but mostly such as are radical. Colloquies of one another they do not enjoy.'"

The author then proceeds to state his reasons for considering the antiquity of the Irish language superior to that of the British ; and thinks that the cause of the latter differing in many important points from the former is, that the British came in contact with a language totally distinct, and spoken by a nation of more feeble organization. He adds,—

"The separation between the two Celtic tongues the writer believes to have been effected after the arrival of the primitive stock in Britain ; and he further is inclined to believe, that the people with whom the amalgamation took place were the men of the 'stone period,' the men of narrow skulls, whose skeletons, flint weapons, and tools, have been frequently dug up in Britain. These men, he would suggest, were præ-Celtic ; but there is no evidence to show that they were extinct when the first Celts arrived ; the balance appears rather to preponderate the other way. All the accounts left us by ancient writers indicate two different races simultaneously inhabiting Britain ; the one a tribe who went naked and painted their bodies, who dwelt in tents, and indulged in promiscuous intercourse, were ignorant of agriculture, used stone hatchets and arrows, and probably were cannibals ; the others men who built houses, dressed in black garments or in skins, coined money, constructed chariots, grew a good deal of corn, extracted metals from the ore, made bronze tools, and had probably some use of letters. It seems difficult to believe that these were one people, though confounded by the classical writers, who received without criticism the accounts brought home by casual travellers. But this was in early times, and the less civilized race may have been destroyed or absorbed by the time the Romans became better acquainted with the island ; and yet St. Jerome in his youth, about the middle of the fourth century, saw in Gaul the Aticotti<sup>4</sup> 'gentem Britannicam' feeding on

<sup>3</sup> See the Grammar, p. 233.

<sup>4</sup> Usually named Attacotti. Zeuss, p. 837, restores Atticotos or Aticottos to the



human flesh; and he says that these savages, though they had plenty of swine and cattle in their forests, preferred the flesh of men and women for their horrid feasts.

"The amalgamation here supposed would effect a change in the manners and language of the earliest Celtic wanderers into Britain, great enough to make them foreigners to subsequent immigrants; and these coming in the unimpaired strength of their original stock, would expel the mixed multitude, enfeebled by the absorption of an inferior race. The objection usually made to such supposed expulsions is the displacement required, but this need not be large; a hundred families might be the nucleus of a nation, and placed in a fertile country like Ireland, they would amount to millions in a dozen generations. It might be refining too much to speculate on the race of the supposed præ-Celtic people; but if they were of that class which is still spread over the extreme north of Europe and Asia, the peculiar principle of vocalic harmony which pervades nearly all their languages would account for the singular orthographical rule known in Irish as '*leathan le leathan agus caol le caol*.' It is true that this rule is not observed in the most ancient manuscripts, but it is at all events very old, and, according to Bourke, it is in many instances required by the natural tone of the language of the 'simple country Irish-speaking people.'

"The superior antiquity of Irish as compared with British is obvious to an investigator possessing but a superficial knowledge of both; but the affinity between Welsh and Cornish is much too close to allow of so ready a decision. Of the difference between them we know nothing positive during four centuries at least after the Romans quitted Britain; but the close resemblance of Cornish to the Breton spoken at this day in France, justifies us in believing that a language akin to the Cornish of our oldest Manuscripts was the idiom of South Britain when the Roman departure took place. Whether any people of Germanic race then dwelled here is doubtful; the name of Belge has given rise to some speculation tending that way, but the word has a suspicious resemblance to Welsh, Wallach, Gaulish, and some other variations of an appellation generally given by Germans to their neighbours of Celtic or Roman kindred."

After "showing cause" for his opinion that Cornish is older than Welsh, he observes:—

"The opinion which an investigator would be inclined to adopt from a view of such examples as these would be strengthened if he found that the Welsh glosses, which exist in Latin codices four or five centuries older than the oldest Welsh manuscripts, are written in a dialect and orthography approximating to more recent Cornish; he would infer, that if in the eighth century Welsh had Cornish forms and words which were lost or altered in the twelfth, Welsh was a departure from Cornish, and that at a more ancient period, when the causes which had so fatally impaired the pure Celtic tongue had not begun to operate, the Welsh was still more like Cornish. Now what do we find? On a cursory examination of the three hundred words existing in these glosses, most of which are in the Bodleian, and all are printed in Zeuss's *Grammatica Celtica*, the writer believes that such an approximation to Cornish does exist."

He adduces instances of approximations, and we suspend our notice

text of Jerome. May not this name be derived from *Athi cot*, 'out of the woods'? The recent Cornish form would be *Athy cos*, with the usual change of *t* to *s*; a Breton would now say *euz a goat*; a Welshman *oddi goed*.

s See Bourke's *College Irish Grammar*, Dublin, 1856, p. 6.







for the present with the following passage, shortly following upon the above :—

“These cases of approximation are significant, though few ; but all the glosses accessible are not many. The only inference he can draw from them is, that when the Saxon invasion divided the Britons of Wales from those of the South and West, the language of the former suffered changes which did not affect that of South Britain in an equal proportion ; that the Welsh became a separate dialect, while in Brittany and Cornwall a language remained in use more nearly representing that from which the ancients drew the Gallic words which they occasionally inserted in their writings. The writer would be much gratified if what he has hinted here should induce a competent Celtic scholar to examine the glosses we have, and to search for others that are probably in existence, though unknown.

“At the epoch when the Ordinalia and Mount Calvary were written, the writer believes that Cornish was as free from admixture of English, as the Welsh is at the present day. A patriotic Welshman, or a foreigner who reads a Welsh book, may demur to this statement, when he sees the number of English words in the pages of the Ordinalia ; but on a closer investigation, he will find that most of these English words appear in whole phrases, that they are generally quotations or asseverations used ornamentally by the speaker, much in the same way that French was dragged in, right or wrong, by the fashionable characters in some of our old plays. He will also find that such quotations do not appear in the Poem of Mount Calvary, which was probably of the same age. It must also be remembered, that a Welshman has always before him a pure and ancient literature for his guidance and imitation, enabling him to select a Celtic word for his ideas in writing, when in speaking he might have used an English synonym ; that a Cornish writer had no such model, but that he probably wrote for the vulgar only, and would prefer an English word if he thought it would be better understood ; perhaps he might wish to display his superior knowledge. Public notices printed at the present day in Wales for the information of the people, such as may now and then be seen in the larger Welsh towns, will be found to have as many English words incorporated as we meet with in the early Cornish Poem.”

(*To be continued.*)

SOME ACCOUNT OF LLANDAFF CATHEDRAL, &c. By the BISHOP OF LLANDAFF. (Second Edition.) 1 vol. 4to. London : Rivingtons. 1860.

This handsome volume is worthy not only of the author, but also of the venerable building to which it refers ; it is just the book that we required to finish the story of Llandaff Cathedral, and to do justice to that happy movement which at the eleventh hour prompted so many persons to come forward and join in the good work. We had previously known most of the material points of the history of this cathedral, of its spoliation, of its neglect, of its *quasi*-desecration, of its restoration ; but the present bishop has collected all the historical facts into one convenient conspectus, and has illustrated them thoroughly well, so that, now, members of our Association are fully in possession of all that is really wanted to be known about the building.

We do not purpose to review this book with the object of making known its contents—we are most of us acquainted with them already ;

but we cannot debar ourselves from the pleasure of making a few observations upon it. And, in the first place, the account is written lucidly and systematically, plainly and scholar-like; there is no *verbiage* in it; it is simple and satisfactory. In the next, the illustrations are excellent; one of them in particular, a view of the ruined nave by moonlight, executed by Miss Ollivant, is most effective. Another, the outline sketch of the Cathedral of Llandaff in 1734—considered as the *ne plus ultra* of ecclesiastical architecture—is uncommonly curious; it is an exact measure of the taste and feeling of that day. Let us congratulate ourselves that we live a century later! And yet it has always struck us as a peculiar anomaly that Wood, who really was one of the first architects that England has produced, should have so completely failed, even in this *cheap* design, which the parsimony of a caputular body imposed upon him. His works at Bath are among the very finest national monuments that England possesses of the modern Italian style—the Circus is unequalled by anything in this country—the north side of Queen Square has no rival in London—the Exchange at Bristol, the internal court we mean, is of extreme beauty; we confess that the Pump Room at Bath is *not* perfection; so, certainly, Llandaff Cathedral, *à la Wood*, was the very bathos of the architect's taste; it is a positive anomaly. We never could make out how a man of such talent designed such an abominable abortion! It is gone however! we cannot say "*peace be to its memory!*" it is deserving of our heartiest execrations!

And so also is that horribly sordid, and we had almost said dishonest, spirit that pervaded the official guardians of the cathedral, even from before the great spoliation down to our own times. It is worthy of all abhorrence—a bad specimen of a bad spirit—not the *only* one in this country! Just as much as we anathematize this, so would we canonize the memories of those who have been the renovators of this sacred pile. From Dean Bruce Knight to Dean Williams—from Bishop Copleston to Bishop Ollivant—all are worthy of gratitude and respect for the noble spirit they have manifested. Nor are the laity less deserving of praise; they have come forward right generously, and they will not cease to stand to the work till it is finished.

Here, however, another subject of wonder strikes us. Is there no family, no individual, in Wales, in England, that would consider it an *honour* and a *privilege* to be allowed to rebuild a cathedral single-handed? Is there no man of some £40,000 a year who would deem it honourable for his name, and for his children after him, to have it said that he had rebuilt Llandaff—by himself—alone? Is the admiration of contemporaries, is the gratitude of posterity, so cheap, that the disbursement of one year's income, spread over ten years, would not be a good *political*, as well as moral investment? Title for title, surely the fame of the rebuilder of a cathedral would be as good as that of being M.P.—much more valuable than that of a peerage given as a reward for long party services, or as a bribe for consenting to abstain from party pillage!

There are two other Welsh cathedrals which require rebuilding from the very foundations, not in poor neighbourhoods; and the fourth, which really is in a poverty-stricken county, calls urgently for extensive repairs. Are there not three Welshmen of sufficient means and generosity to come forward and arrogate to themselves the honour of restoring from their own unaided resources these houses of God?

We observe the bishop devotes the proceeds of the sale of this second edition of his book (it costs only fourteen shillings) to the purchase of an organ, and the establishment of a choir at Llandaff; and we earnestly trust that the members of our Association will aid his lordship in so generous and praiseworthy a design.

THE CHARITY OF THOMAS HOWELL, A.D. 1540. By THOMAS FALCONER, Esq., Judge of County Courts. London: Reynell. 1860.

This is a very curious and interesting publication, we mean to the antiquary as well as to the educationist, and the jurist. It is only in so far as it concerns local history that we can notice it in these pages; the main body of its contents, referring to the nature and the administration of a charitable bequest, would be interesting to the lawyer, not to the archæologist. Still even the latter cannot avoid feeling alive to the subject, inasmuch as it affords another instance of a bequest made for certain good and charitable purposes coming ultimately to be devoted to others of rather a different nature. It was impossible for any antiquary, and especially a legal or historical antiquary, not to feel much excitement during the late proceedings of the Royal Commissioners for the remodelling of Oxford and Cambridge. Time-hallowed and legally confirmed institutions were then handled with all the ready roughness of modern popular legislation; and in this present instance, as in many others, the Court of Chancery, like a Star Chamber revived—and the Legislature itself in the form of a special Act of Parliament—have interposed their authority between a wealthy London company and certain persons of the “little unknown” in Monmouthshire and Wales; rescuing a fine estate from one party, and applying it in a manner that the latter, if they have any *bonâ fide* right under the beneficent testator’s will, may reasonably demur to.

In this pamphlet, written by a learned member of our Association, there is much to interest not only the special but also the general archæological reader. One of the chief things to be noticed is the testator’s will, which is decidedly worthy of being put on record once more, even in our own pages. It is as follows:—

“Thomas Howell, by his will dated in 1540, and made by him during his residence at Seville, bequeathed as follows:—

“‘Item, I comaunde myne executors that I leve in *Syvell*, that incontinent, after my deathe, they doo send to the cite of London 12,000 duckats of gold, by billes of cambio, for to delyver to the House called Draper’s Hall—to delyver theyme to the Wardeynes thereof; and the said Wardeynes, so sone as they have receyved the same 12,000 duckats to buy therewith 400

duckats of rent yearly for evermore—in possession for evermore. And it is my will, that the said 400 duckats be disposed unto four maydens, being orphans,—next of my kynne and of bludde—to theire marriage—if they can be founde—every one of them to have 100 duckats—and if they cannot be founde of my lynnage, then to be geven to other foure maydens, though they be not of my lynnage, so that they be orphans, honnest, of goode fame and every of them 100 duckats—and so, every yere, for to marry four maydens for ever. And if the said 12,000 duckats will bye more lande then the said 12,000 duckats to be spente to the marriage of maydens, being orphans, increasing the foure maydens aforesaide as shall seme by the discretion aforesaide of the Master and Wardeynes of the saide House of *Draper's Hall*; and that this memoria to remain in writing in the Booke of Memoryes in the said House in suche mannere as it shall at no time be undone for ever."

If ever a will was pithy and plain, and impervious to legal cavil, it was this. But then comes the history of how the money never was paid in full; of how the Company of Drapers forgot the change in the value of money, and adhered to the letter, but omitted the spirit; and how, had it not been, we believe, for the spirited exertions of another member of our Association—a good legal antiquary by the way—this same snug charity might have slumbered on for ever till it crumbled away in the mouldering dust of future ages. We are then informed how the Court of Chancery was moved—not quickly; and how the Legislature interfered; and how at length the charity has been applied to found two large girls' schools in North and South Wales; and how we do *not* hear of its being used "for to marry four maydens for ever."

We are bound here to find a flaw, and to object that the lineage of Thomas Howell may not be able to produce four marriageable maidens at any given time; on the other hand, if the young girls are not produceable on the spur of the moment, we commend the provident charity of the founder, who doubtless intended that the funds should annually accumulate, for future contingencies. We do not feel inclined to go into the question of the right or wrong distribution of the charity funds under the present settlement, for this would transport us from archæological to hodiernal matters—not at all within our province. We cannot, however, avoid bearing testimony to the great legal acumen which this pamphlet shows; and we would in particular point out to our readers notice the eloquent rebuke given by the author to the late Lord Langdale, by putting into his mouth what he *ought* to have said to the Draper's Company instead of what he *did* say. It is drawn in admirable language, and is a grand passage of forensic eloquence, as well as of constitutional law.

This pamphlet ought to be added to all collections of Welsh history; it is very able, and is likely to be much talked of. We wish its learned author would investigate the history of other Welsh charities of former days.

